

HEARTS DELIGHT.

SERMON PREACHED
at Pauls Crosse in London in
Easter Tearme. 1593.

BY

THOMAS PLAVERE Professor of Divinity for the Lady MARGARET in Cambridge.



Printed at London by I. L. and are to bee
sold in Pauls Church-yard at the Signe of the
Marigold, by James Boler. 1633.

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TO THE MOST

Victorius, Vertuous,

and Puissant PRINCE, King

JAMES, King of England,

Scotland, France, and Ire-

land, defender of the Faith,

all earthly and beauen'ty

Happinesse.



Lorians, Gracious; It is
our Crowne and the
highest joy of our heart,
that the Crowne of this
kingdome is to be set
upon your roiall head.
Otherwise, nothing in
the world could haue counterauled the exces-
sive sorrow, that her late Maestie departing
hence left behind her, but the uncomparable
joy and triumph which your expectation sent
before you, and now your Princely presence
bringeth with you. When Salomon, after his
Father Dauid, was anointed King, they
blew the trumpet, and all the people said, God

h Reg. 1. 162

A 2 faue

To the King.

saine King Salomon, and reioyced with great ioy, so that the earth rang with the sound of them. We haue thought, no trumpets, no proclamations, no bone-fires, no bells sufficient, neither haue we heard the earth onely ring out, but also the heauens redouble and echo backe againe, the acclamations and applause of all men which haue loued and said, God saine King Iames. Now also, when your Highnesse approacheth neerer, the straight charge which hath bin publikely giuen to the contrary, cannot restraine your people, but that out of all countreys and shires, they run and flocke together, to behould and attēnd your Majestie, as some briake and beautiful sturre, which by his divine sweet influence worketh a generall prosperitie and peace. For what loyall Subject doth not blesse God, and blesse himselfe, thm bee lises to see this happy time, which was feared would proone full of great disorder and trouble, so wisely and wonderfully carried, (God as were fro heauen stretching out his holy hand, and holding the minds of all men in awe and obedience) as that in it the peaceable uniting of two mighty kingdome, maketh us invincible against all our enemies, and all our enemies contemptible to vs. Wherefore at this time,

Tanquam claram ac
benepicium sydu.
Sen de Clement. 1. 1.
cap. 3.

To the King.

time, when all your liege people striue to shew
the gladnesse of their hearts, by tendering
such seruices, as are suitable to their possibili-
tie and performance, I also among the rest
haue taken occasion humbly to dedicate unto
your Maiestie such a poore present as I had in
a readinesse. Affirring my selfe that as none
are more familiar with God, then godly
Kings: so no treatises can be more welcome
to godly Kings, then such as may draw them
into greatest familiarity with God. And I
doubt not but that your Highnesse hausing hi-
thero had your hearts desires giuen you,
because you haue delighted in the Lord, will
hereafter if it be possible, much more delight
in the Lord, that he may yet giue you more
desires of your heart. Nay, I am so far from
doubting of this, that I dare bee bold to con-
clude with the Psalmist:

The King shall reioyce in thy strength,
O Lord: exceeding glad shall he be of thy
saluation.

Psal. 21. 11.

Thou hast giuen him his hearts desire:
and hast not denied him the request of his
lipps.

For thou shalt preuent him with the
blessings of goodnes & shalt set a crowne
of pure gold vpon his head.

To the King.

His honour is great in thy situation :
glory and great worship shalt thou lay vp
on him.

For thou shalt give him everlasting felicitie : and make him glad with the joy of thy countenance.

And why ? because the King putteth his trust in the Lord : and in the mercie of the most high, he shall not miscarrie.

Your Maiesties most humble deuoted, and obedient subiect,

THOMAS

PLAYFRE.

THE

THE TEXT.

*Delight thy selfe in the Lord, and bee shall
gine thee the desires of the heart.*

PSAL. 37. VER. 4.



Aunt John saies in one place, *Loue not the World, nor the things of this World, if any man loue the World, the loue of God is not in him.* So may I say, delight not in the world, nor in the things of this world : if any man delight himselfe in the world, hee cannot delight himselfe in the Lord. Therefore saith *Martial* an ancient Bishop , * What haue wee to doe with the delight of the World? You may call it as you will : pleasure, if you will : pastime, if you will : mirth, if you will : gladnesse, if you will: ioy, if you wil : but in Gods Dictionarie it hath no such

a Guidatus de
lectatio mundi 12.
pist. ad Colof. 6. 18.

Hearts

name. In the holy Scripture, it is otherwise called. It is called Adams goodly apple, which beeing eaten, deprived him of Paradise : Esans red broth, which being supt vp, bereaved him of his birth-right : Jonathans sweet honey-combe, which beeing but tasted, was like to cost him his life : the whore of Babylons golden cup, which filled her full of all abominations : the traytour Judas swigred soppe, which made a way for the Diuell to enter into him : the Prodigall childs wash of drafte, which he most miserably swilled vp with the swine. This is all the delight of the world called in Gods dictionary, which is the holy Scripture. It is called Adams apple, Esaus broth, Jonathans combe, Babylons cuppe, Judas soppe, the Prodigall childs swill. So that all this delight is no delight. Or suppose it were : yet certainly it shall not give thee the desires of thy heart. Nay, it shall bee so farre from breeding thee those ioyes, which thy heart most desireth, that it shall bring thee those torments which thy heart most abhorreth. It may, saith Chrysostome,^b delight thee perhaps for a while, but sure it shall torment thee for euer. As any solid bo-
 dy,

^b Voluptate ad tempus fenera effigere in eternum.

dy, though it haue never so fayre a colour
(as crimson, or carnation, or purple, or
skarlet, or violet, or such like) yet alwayes
the shadew of it is blacke : so any earthly
thing, though it haue never so fayre a
shew, yet alwaies the shadow of it is black
and the delight thou takest in it, shall
proue to bee grieuous in the end. There-
fore *Philo* calleth it a sweet bitter thing.
As that little booke in the *Reuelation*
was sweete in the mouth, but bitter in the
bellie : so all worldly delight is a sweet
bitter thing, sweete in the beginning, but
bitter in the ending. Which they of Je-
rusalem had experience of. For being gi-
uen to transitory pleasure, they are
laid to bee made drunken with worme-
wood. Now we know that drunkennesse
is sweete, but wormewood is bitter. And
such a sweete bitter thing, such a drunken-
nesse of wormewood, is all the drunken
delight of the world. So that as one said,
e *Call me not Naomi, but call me Mara,*
call me not sweet, but call me bitter : so
must we call worldly delight, not *Naomi*,
but *Mara*, because it is nothing so much
Naomi, sweete and pleasant at the first,
as it is *Mara* and *Amara*, bitter and loath-
some

d Lamen. 3. 15.

e Ruth 1. 10.

f chap 13. v. 32.

some at the last. Like to a song of the Syrens, which are mentioned in the Prophecie of ^f *Esay*. A Syren is a monster of the sea, the head whereof resembleth a virgin, but the feete a fish. And such a monster is all worldly delight, the head whereof, the beginning, allureth vs as an amiable virgin, but the feete, the end, deuoureth vs as a rauenous fish. Therefore as *Ulysses* stopt his eares, and bound himselfe to the mast of the ship, that he might not heare the Syrens song: so must we stoppe our eares, and refuse to heare the voice of these charming Syrens, charme they and sing they neuer so sweetly; yea, we must bind our selues to the mast of the shipp, that is, to the Crosse of Christ, ^g every one of vs saying with our heavenly *Ulysses*, God forbid that I should delight in any thing, but in the Crosse of Christ, by which the World is crucified vnto mee, and I vnto the world. For the world and all worldly delight is likened to a hedgehogge. ^h A Hedgehog seemes to bee but a poore silly creature, not likely to doe any great harme, yet indeed it is full of bristles or prickles, wherby it may annoy a man very shrewdly.

^g Si de *Ulysses* illa
referat fabula quod
cum arboru religa-
tio de periculo libe-
ravit, quanto magis
aracio arboris &c.
Ambr. serm. 55.

h Esa. 14. 23:

ly. So worldly delight seemes to bee little or nothing dangerous at the first, yet afterward as with bristles or pricks, it pearceth thorow the very conscience with vntolerable paines. Therefore wee must deale with this delight, as a man would handle a hedge-hogge. The safest way to handle a hedge-hogge, is to take him by the heele. So wee must deale with this delight. As *Jacob tooke Esau* that rough hedge-hogge by the heele: in like sort we must take worldly delights, not by the head, but by the heele, considering not the beginning, but the ending of it, that so wee may never bee deceived by it. For though it haue a faire shew at the first, yet it hath a blacke shadowe at the last: though it be sweet at the first, yet it is bitter at the last: though it bee drunkenesse at the first, yet it is wormwood at the last; though it bee *Nasom* at the first, yet it is *Mara* at the last: though it bee a song at the first, yet it is a Syren at the last: though it be a silly hedge-hogge at the first, yet it is a sharpe prickle at the last. Wherfore delight not thy selfe in the world, for it shall not giue thee the desires of the heart: but *Delight thy selfe in the Lord, and he shall give*

Hearts

give thee the desires of thy heart.

Here is a precept: here is a promise. A precept in these words, Delight thy selfe in the Lord. First, delight, then thy selfe, lastly, in the Lord. A promise in these words, And he shall give thee the desires of thy heart. First, and he shall give thee, then the desires, lastly, of the heart. Delight thy selfe in the Lord, and he shall give thee the desires of thy heart.

i Spiritus est bilarius
excitatorum pas.
temporalium.

k.Psal.118.15.

I Aelianus in varia
histo.l.3.cap.14.

In proposito de ratione
in multis locis, M. 17.
de rebus publicis, cap. 17.
May 1644.

First, Delight. Well saies Synesius, i The Spirit of God, as it is a cheerefull thing it selfe to it maketh all them cheerefull which are partakers of it. Indeed the wicked continually mourne and lament. There was a great cric in Egypt, because in every house among them, there was some one or other of their first borne dead. But the voice of ioy and gladnesse is in the tabernacles of the righteous. k They euermore delight in the Lord. I read ¹ of one Leonides a Capraine, who perceiving his souldiers left their watch, vpon the city walles, and did nothing all the day long, but quaffe and tipple in alehouses neere adioyning, commanded that the alehouses should bee remoued from that place where they stood, and set

vp

vp close by the walles. That seeing the
souldiers would neuer keepe out of them,
at the least wise that they might watch as
well as drinke in them. So because pleasure
we must needs haue, and wee cannot
be kept from it, God hath appointed that
wee should take *Delight* enough, and yet
serue him neuer a whit the lesse. For it is
no part of Gods meaning, when thou en-
terest into his tweete seruice, that thou
shouldest abandon all delight, but onely
that thou shouldest change the cause of
thy delight. That whereas before thou
diddest delight in the seruice of sinne,
now thou shouldest *delight* as much, or
rather indeede a thousand times more, in
the seruice of the Lord. It was not Gods
will that *Isaac* should be sacrificed, but
onely the ramme. And so God would
haue vs sacrifice onely the ramme, that
is, all rammish and rancke delight of the
world. But as for *Isaac*, hee must bee pre-
senued still, and kept aliue: *Isaac* in whom
Abraham did see the day of Christ and
reioyced: *Isaac*, that is, all spirituall
laughte, all ghostly ioy, all heauenly de-
light. For as no man might come into the
court of Ashuerus, which was cloathed in
facke-

in After 4.3.

n Chorus extirpation.
Can. 6.13.o David alecans
plus flatus quod in
pergamentum. Mor. 1.
L. 17. c. 37.

p Can. 4.6.

sacke-cloth: so no man may come into the court of our king, which is cloathed in sacke-cloth, and hath not on the weddng garment of ioy and *delight* in the Lord. Which is the cause why Christ calleth the assemblies of the faithfull, Quires of Campes. A quire sings; a Campe fights. How then may these two agree together? Very well in the godly. For the godly, when they fight most stoutly against the enemie, then they sing most merrily ynto the Lord. Whereupon Gregorius faith, o I admire King David a great deale more when I see him in the quire, then when I see him in the campe: when I see him singing as the sweet Singer of Israel, then when I see him fighting as the worthy warriour of Israel. For fighting with others, he did ouercome all others, but singing, and *delighting* himselfe, he did ouercomē himselfe. Even as his sonne Solomon saies to him, speaking to Christ, Turne away thine eyes from me, for they doe ouercomē me, for they wound my heart: they make mee sick: for loue. ¶ When David fought with others, he ouercame others; he wounded others; he made others sick: but when he

hee daunced before the Arke, and delighted himselfe, hee was ouercome himselfe, hee was wounded himselfe, he was sicke himselfe. But feare you nothing. I warrant you this sicknesse will doe him no harme. I will play still (said he) that others may still play vpon me. q. For it is a good sport when God is delighted, though Mischal be displeased. So that of Davids sicknesse we may say, as Christ said of Lazarus sicknesse: This sicknesse is not vnto death, but for the glory of God. And therefore it is for the glory of God, because it is for the loue of God. For David is sicke no otherwise for loue of the sonne of God, then God is sicke himselfe, for loue of the sonne of David. This is my beloved sonne (saies he) in whom I am delighted! This is my beloved sonne: there hee is in loue, I whom I am delighted: there hee is sicke for loue: Which is the cause, why hee commandeth vs also to bee delighted in his loue: For as a double desire is loue: so a double loue is delight. And therefore he sayes not simply, loue him; but be delighted in his loue. Delight thy selfe in the Lord, and he shall give thee the desires of thy heart. Delight.

Then

q. Ladon, inquit,
ut illud 31. Bonum
Iudas quo Michel i-
raelectur, & Domus
dislectus, gira M. G.

r. Joh. 4. 14.

s. Mat. 17. 9.

t. Pron. 5. 19.

*u Animum meum
odio habetem, si
eum alibi quam in
domino, & in eius
amore, invenirem.
De amore deis. 3.*

x Pro. 14.13.

y 2. Cor. 5.12.

Then, *Thy selfe*, I would hate mine owne soule (*sajes Bernard*) if I found it any where else then in the Lord, and in his loue ^u. So that it is not enough for thee to delight, but thou must *delight thy selfe*, that is, thy soule. Saying with the blessed Virgin, My soule doeth magnifie the Lord, and my spirit reioyceth in God my Saviour. Otherwise, as *Dines* did see *Lazarus* a farre off lying in *Abrahams* boosome, being himselfe all the while tormented in hell, and hauing not so much as one drop of water to coole his tongue: so, even in laughing the soule may bee sorrowfull ^x. The wretched soule of a finner may see the face a farre off laughing and lying (as I may say) in *Abrahams* boosome, being it *else* all the while tormented (as it were) in hell, and hauing not so much as one proppe of delight to asswage the sorrowes of it. And like as *Samson* lyon had great store of honey in him, but tasted no sweetnesse of it: even so, if thou reioyce in the face, and not in the heart, thou mayest well perhaps haue great store of honey in thee to delight others: but thou canst never taste the sweetnesse of it to *delight thy selfe*. Therefore sayes

the princely Prophet, O taste and see how sweete the Lord is. It is not enough for thee, to see it a farre off, and not haue it, as *Dives* did ; or, to haue it in thee, and not to taste it, as the Lyon did : but thou must as well haue it as see it, and as well tast it as haue it. O taste and see (saies he) how sweete the Lord is. For so indeede Christ giueth his Church, not onely a sight, but also a taste of his sweetnesse. A sight is where hee saies thus, * Wee will rife vp early, and goe into the vineyard, and see whether the vine haue budded forth the small grapes, and whether the Pomegranats flourish. There is a sight of the vine. A taste, is where he saies thus, ^a I will bring thee into the wineceller, & cause thee to drinke spiced wine, and new wine of the Pomegranats. There is a taste of the wine. The Church, not onely goes into the vineyard, and sees the wine, but also goes into the wineceller and tastes the wine. But yet thou must goe further then this, before that thou canst come to thy selfe. For there are diuers degrees of tastes. The Egyptians in their Hyroglyphickes, when they would describe an vnperfect taste, paint meate in the teeth,

B

when

* Can. 7.12.

a Can. 8.1.

Orus Apollis.

when a more perfect taste, the beginning of the throat. Such an vnperfect taste had the Israelites of the sweetnesse of God. God was most sweete vnto them, when he gaue them quailes to eate. Yet while the meate was but in their teeth, the wrath of God was kindled against them ^b. There is the meate in the teeth: an vnperfect taste. But the spouse of Christ hath a more perfect taste of the sweetnesse of God. For likening him to an apple tree, she saies, I delight to sit vnder his shadow, and his fruite is sweete vnto my throte.

^c There is the beginning of the throte: a more perfect taste. But notwithstanding all this, thou art not yet come to thy selfe. Therefore this taste must not content thee: because this taste cannot delight thee. For thy delight must not sticke in thy teeth, or in thy throat, ^d but as a cordiall thing, it must goe downe to thy very heart: That thou maiest say with the Psalmist, My heart and my flesh (not my flesh onely, but my heart and my flesh) reioyce in the liuing God ^e. And againe, Praise the Lord, O my soule, and all that is within mee, praise his holy name ^f. Now thou art come to thy selfe.

For

^b Num. 11.33.^c Can 2.3.

^d Non est strepitus
oris, sed implus cor-
dis, non sonus labi-
orum, sed mores
gaudiorum, concor-
dia voluntatum non
consonantia vocum.
^e Psal 84.3.

^f Psal 103.11.

delight.

13

For that which is within thee, is thy selfe,
and all that is within thee, is all thy selfe.
So that thy selfe, and all thy selfe, is delighted in the Lord, when as that which is
within thee, and all that is within thee,
praise his holy name. O how happy art
thou when thou knowest this Iubile, this
joyfulnessse ^a : when thou hast a secret
sense, and an inward feeling of it : when
every motion of thy mind, is an influence of Gods spirit : when thy will & his
word play together, as Isaac and Rebecca
did. For then surely thou dost builde to
thy selfe desolate places ^b. Desolate pla-
ces, I say, that all other things may bee si-
lent to thy soule : nay that thy very soule
may be silent to it selfe : yea that there
may bee silence in heauen, answerable to
the silence of thy soule, when thou doest
delight thy selfe in the Lord. Delight thy
selfe in the Lord, and hee shall give thee the
desires of thy heart. Thy selfe.

Lastly, *In the Lord. Gregorie* saies thus,
¶ The minde of man is fed with the infinit light and loue of God, and so beeing lifted vp far aboue it selfe, doth now disdaine to stoope downe so low as to it

B 2

Feltc.

*g. Cato satis iabili-
tatem.
Plal. 8. 15.*

In Greg. Moral.

i Rev.S.I.

*k Gaffa incisam-
scripti lucetis an-
na pascitur, & su-
pro se elata ad scilicet
sam relabi de digno-
sum.*

*k Non erim me,
non erim te.*

self. And therefore doth not delight it selfe
in it selfe, but delights it selfe *in the Lord*.
Hereupon a father saies, O Lord grant that
I may know ^k my selfe, and know thee.
That knowing my selfe and thee, I may
loath my selfe in my selfe, and delight my
selfe onely in thee. Truth indeed. O man,
so thou oughtest to doe, sayes God. For if
thou diddest know thy selfe and me, then
thou wouldest displease thy selfe, and
please mee. But because thou knowest
neither thy selfe, nor mee, therefore thou
dost please thy selfe, and displease me. But
the time shall come, when thou shalt nei-
ther please thy selfe nor mee. Not me, be-
cause thou hast sinned: not thy selfe, be-
cause thou shalt bee burned. So that then
thou shalt please none, but the Diuell:
both because thou hast sinned, as hee did
in heauen, and also because thou shalt bee
burned as he is in hell. Therefore hee that
delights himselfe in himselfe, delights
not himselfe, but onely the Diuell in him-
selfe. Whereas on the other side, hee one-
ly delights himselfe, which not onely de-
lights himselfe, but addes also, *In the Lord*:
and so delights himselfe in vertue, de-
lights himselfe in godlines, delights him-
selfe

selfe in God himself. This Christ signifieth, when speaking of his Spouse hee sayes, ¹Who is she which commeth out of the wildernes, abounding in delights; leaning vpon her welbeloued? Hee that leanes vpon himselfe, can neuer abound in delights: but hee alone aboundeth in delights, which leaneth vpon his welbeloued. So did S. Paul: I haue laboured more then they all, fayes hee. There hee aboundeth in delights. Yet not I, but the grace of God which is in me. There he leaneth vpon his welbeloued. And againe, I can doe all things, fayes he. There he aboundeth in delights. In him that strengtheneth me. There he leaneth vpon his welbeloued. In one word, when as he sayes, He that would reioyce & glorie, let him reioyce and glory in the Lord: It is all one, as if hee should haue saide, Hee that would abound in delights, let him leane vpon his welbeloued. Let him delight himselfe in the Lord: Let the Saints ^m reioyce in ioy, let them delight in delight. Hee that delights in an earthly thing, delights in vanity, hee delights not in delight. But hee onely delights in delight, which makes God onely the ground of his delight. According

¹ Delicis affluens,
innixa super di-
lectum suum.
Can. 8.2

In laetitia latet
tu.
Psal 68.3.

*n. Aeterna exulta-
tio est, qua bene in-
stante accedit.*

o Exod 33.19.

*p Quare volum be-
ne in quo sumus on-
us etone & sufficit.
Aug. Med.
q Sap. 16.30.*

Hearts

to that of *Prophes*,ⁿ That alone is eternall delight, which is grounded vpon the eternall good. Vpon him that is onely good, and faith to *Moses*,^o I will in my selfe shew thee all good. Euery thing that is honest, euery thing that is profitable, euery thing that is pleasant, is only to bee found *P in the Lord*. As that Manna q had all manner of good tastes in it: so the Lord onely hath all manner of good things, all manner of true delights in him. Therefore the Church, hauing first bestowed the greatest part of *Salomon* song, altogether in commendation of the beauty and comelinesse of Christ, at length concludeth thus: Thy mouth is as sweete things, and thou art wholly delectable: how faire art thou, & how pleasant art thou, O my loue in pleasures? So that when I seeke my loue, my *Lord*, then I seeke a delight, and a light that passeth all lights, which no eyehath seene: I seeke a sound and an harmony that passeth all harmonies, which no eare hath heard: I seeke a sent and a favour that passeth all favours, which no sense hath smelt: I seeke a relish and a taste, that passeth all tastes, which no tongue hath tasted.: I seeke

seeke a contentment and a pleasure, that passeth all pleasures, which no body hath felt. Nay, I cannot hold my heart, for my ioy ; yea, cannot hold my ioy, for my heart ; to thinke that he which is my *Lord*, is now become my Father, and so that hee which was offended with me, for my sins sake, is now reconciled to mee, for his Sonnes sake. To thinke that the high Maiestie of God, will one day raise mee out of the dust, and so that I, which am now a poore worme vpon earth, shall hereafter bee a glorious Saint in heauen. This, this makes mee delight my selfe *in the Lord*, saying, O thou that art the delight of my delight ; the life of my life ; the soule of my soule ; I delight my selfe in thee, I liue onely for thee, I offer my selfe vnto thee, wholly to thee wholly : one to thee one : onely to thee onely. For suppose now as S. *John* speaketh, the whole world were full of booke : and all the creatures in the world were writers : and all the gracie piles vpon the earth were pennes : and all the waters in the sea were ynke ; yet, I assure you faithfully, all these booke, all these writers, all these pennes, all this ynke, would not bee sufficient to describe

May. 12. 1.

the very least part, either of the goodness
of the Lord in himselfe : or of the louing
kindnes of the Lord towards thee. Wher-
fore, Delight thy selfe in the Lord ; and hee
shall give thee the desires of the heart. Thus
much for the precept, in these words, De-
light thy selfe in the Lord.

The promise followeth. First, And hee
shall give thee. Well saies Leo, Loue is the
greatest reward of loue, that either can
be, or can bee desired. ¹ So that though
there were no other reward promised
thee, for delighting in the Lord, but onely
the delight it selfe, it were sufficient.
For the benefit is not Gods, but wholly
thine. God is neuer a whit the better, for
thy delighting thy selfe in him. If thou
bee righteous, what dost thou give him,
what doth hee receiue at thy hands ?
Thy delight may perhaps reach to the
saints, which are on the earth, but it can
neuer reach vnto the Saints which are in
heauen : and much lesse can it reach to
God, which is the Lord of heauen ².
Nay, I will say more. If thou shouldest give
God whole riuers full of oyle, and whole
houses full of gold, for neuer so little a
drop

¹ Dilectionis nulla
major experenda est
remuneratio quam
ipsa dilectio. Ser. 9.
de iesu.

² Job 32. 7.

³ Pſal. 16. 2.

drop of his delight, it would be nothing. Thy gift would be nothing to his gift: thy oyle and gold would be nothing to his oyle and gladnesse: yet behold the bountifullnesse, and liberalitie of the Lord. Hee hires thee, and giues thee wages, not to doe himselfe good, but to doe thy selfe good. And here hee promiseth to reward his owne mercies, as if they were thine owne merits. And as though the benefit were not thine, but wholly his: so hee changeth the words, and for, thou shalt give him, saies, *He shall give thee*. But this hee doth, as *Augustine* testifieth, ^x Not by the loue of errour, but by the errore of loue. For the loue of errore, is mans Rhetoricke, it is a figure, which man often vseth, *Humanum est errare* ^y. But the errore of loue, is Gods Rhetoricke, it is a figure which God often vseth, *Divinum est amare* ^z. Especially it is a diuine thing, to loue so dearely, as God loueth vs. Who, though he doe not loue to erre, yet hee doth erre for loue. Counting and calling, that which is onely our commodity, his owne commodity. So, Christ is said ^a to be fed amongst the lylies. The lylies of the fields, are the millions of the angels

^x Non erroris amor,
sed amoris errore.
De ciuitate dei, lib. 12.
cap. 6.

^y It is mans pro-
perty to erre.

^z It is Gods pro-
perty to loue.

^a Can. 3.16.

Hearts

b *Lilia egerium
mildia angelorum.*

The lily of the field
that groweth
not by any man's hand,
but by angelicall life.

c *Si vidisti quod
pauper illi sic paescere,
vide etiam unde ne
fors d'emone si so-
cere sic ei paesi.*

Bernard.
Carissim. p1.
d Rca. 3.30.

e Cast. 3.30.

angels b; or of all those which leade a pure
and an angelicall life. These indeed Christ
feedeth. Hee feedeth them in the greene
pastures, and leadeth them forth, by the
waters of comfort. Yea, not onely hee
feedeth them, but also by this figure,
the error of loue, hee is saide to bee fed
with them. Because though hee for his
part, haue little neede, I wis, to be fed,
yet it is as great a pleasure to him, to feede
them, as if hee were fedde himselfe
among them c. So likewise hee saies,
*If any man open the doore, I will suppe
with him, and hee with mee d.* WEE in-
deede suppe with Christ. Generally,
whensoeuer hee giues vs grace to feele
in our affections, the rauishing ioyes of
the spirit. And when hee saies, I haue
eaten my honey-combe, with my honey,
I haue drunken my wine, with my
milke: eate you also, O my friends,
drinke and make you merry, O my
wellbeloued. But more especially wee
suppe with Christ, when hee calls vs to
the holy Communion, and biddes vs to
the Lords Supper: For then hee stayes
vs with flaggons, and comforts vs with
e apples: with apples and flagons: with
bread

bread and wine: with his owne deare body, and his owne precious bloud. Thus doe wee suppe with Christ. But how doth Christ suppe with vs? Is it possible? possible, that he which shall neuer hunger or thirst any more? possible that he which is fulnesse it selfe, in whom all the fulnesse of the Godhead bodily dwelleth? Is it possible (I say) that he should stand without, knocking at the doore, as a begger, to get a meales meate of vs? Yea sure, doubt you not. It is possible enough. By a certaine Figure, (I weene) you call it the errour of loue: that's it: by this figure, the errour of loue, it is a very possible thing: nay, it is a very easie thing to doe, yea it is a very great pleasure to him to doe it. *Behold (saies he) I stand at the dore and knocke: if any man heare my voyce and open the doore, I will come in unto him, & will suppe with him, and he with me.* Well then, how doth Christ suppe with vs? Christ suppes with vs, when we entertaine him, as *Mary* did with the salt teares of repentance and griefe, and as *Lot* did with the sweete bread of syncerity and truth. For the salt teares of our repentance, are the only drinke which Christ will drinke with

with vs. And the sweete bread of our syncerity, it is the onely bread, which Christ will eate with vs. But what meate hath hee to his bread? I haue a meate (saies he) which you know not of. My meate is to doe the will of him that sent mee. In the volume of thy booke it is written of mee, that I should doe thy will, O my God, it is my delight, it is meate and drinke to mee, to doe it. And as it is meate to him, to doe it himselfe, so it is meate to him, to see vs doe it. Then doth hee suppe with vs. And this is the first seruice. But what hath he for a second course? A dish of apples, gathered off the tree of life. For toward the latter end of the supper, when they come to their fruit, a Christian saies to Christ, *f O my welbeloved, I haue kept for thee, all manner of apples, both old and new, Contrition, humiliation, denying of thy selfe, mortification of the old man: these are old apples. Sobriety, innocency, holines of life, viuification of the new man: these are new apples.* And when a Christian feastes, and feedes Christ with such diuers & dainty fruits of righteousnesse, then hee saies to him, *O my welbeloved, I haue kept for*

*f Cant.7.13.
Omnia poma vetera
& nov. Vulgata
trans.*

for thee all manner of apples, both old and new. But what musick hath he now? We must needs haue some musicke. Christ cannot sup without musicke. Drinke & bread, and meate, and apples, wil make him but a slender supper, except we mend it all the better with musicke. This must bee the very best part of the supper. *For a consort of musicians at a banquet, is as a signet of Carbuncle set in gold ; and the signet of an Emrald, well trimmed with gold : so is the melodie of musicke in a pleasant g banquet.* Therefore whhn Christ suppes with vs, we must be sure he haue musicke. Wee must welcome him, and cheere him vp, with Psalmes, and hymnes, and spirituall songs, singing with a grace, & making melody in our hearts to God. Thus doth Christ sup with vs. But now to return to the maine point againe, from which wee haue a little digrested, as elsewhere, by the errore of loue Christ is said te be fedde among the lylies, whereas in indeed, onely he feedeth the lylies ; & to sup with vs, wheras indeed only we sup with him: so here, by the same figure, hee is said to reap commodity by thy delight, wheras indeed only the commodity is thine, all the commodity, all the benefit, is only thine.

Yet

*g Ecclesiasticus
cap. 32 vcl. 5.*

Col. 3. 16.

Yet (to see the admirable loue of God) he sayes not, Thou shalt give him, but, *Hee shall give thee. Delight thy selfe in the Lord, and he shall give thee desires of the heart, and he shall give thee.*

Then. *The desires.* He that loues to desire God, h (sayes Bernard) must also desire to loue God. Then hee shall haue neither sa ciety, nor yet anxiety. Neither sa ciety, because he loues to desire : nor yet anxiety, because hee desires to loue. Thus doth the Church. *Let him kisse me* (sayes shee) i *with the kisses of his mouth.* Let him not smite me but kisse me : not once, but often: not with the kisses of his feet, but of his mouth : not of any of his Prophets mouthes, but of his owne mouth: *Let him kisse me with the kisses of his mouth.* Here are many desires. Here indeed shee loues to desire k. But it followeth, *For thy loue is better then wine.* The person is suddenly changed. Before, it was more strangely in the third person, *Let him, & his mouth.* Now it is more familiarly , in the second person, *For thy loue. For thy loue is better then wine:* Here is but one loue. Here one ly shee desires to loue. For as the curtaines of the tabernacle were coupled and tyed together

h Qui amas deside-
rare, deside-
et amore. D: amo-
n' Dni, c. 3. vide
Gregorius.
Moral. 4. 8. c. 28.

i Cant. 1. 1.

k Psal. 119. 30.
Cum spissit deside-
rare.
 Psal. 119. 30.

together with taches and strings, so that one curtaine did draw another, and all the curtaines did draw together, to couer nothing else, but the tabernacle ¹: after the same sort, the desires of the godly are coupled and tyed together, so that one desire drawes another, and all their *desires* draw together, to make them couet nothing else, but God. And even as *Jacob* when hee held the Angell in his armes, stood vpon one foote, and halted vpon the other foote: ^m so hee that embraceth God, can doe nothing with that halting foote, which before carried him to the desire of the world, but standeth onely vpon that sound foote, which now carrieth him wholly to the *desire* of God. And like as all the streetes of Ierusalem sing *Halleluiah*: ⁿ so all the desires of them that are delighted in God, are referred to God. There are many streets in Ierusalem; yet there is but one *Halleluiah*, which is sung in all those streets. In like sort, there are many desires in a godly man; yet there is but one thing, God onely, which is desired in all these *desires*: For, these desires, as the kisses of Christ, come all from one loue: these desires, as the

¹ Exod. 26.6.

^m Gen. 32.31;

ⁿ Tob. 13.18.

cur-

Psal. 53. 10.

o Isa. 9. 32.

p Rom. 1. 24.

curtaines of the tabernacle, are all tyed together with one string : these desires, as the goings of *Jacob*, stand all vpon one foote : these desires, as the streets of *Ierusalem*, sing all one *Halleluja*. So that if thou look into his *desires*, that delighteth in the Lord, thou shalt see no iniquitie, no contradiction in them. But if thou looke into his *desires*, that delighteth in sinne, thou shalt say with the *Pfalmist*, I see *iniquitie, and contradiction in the citie*. For as *Manasses* was against *Ephraim*, and *Ephraim* against *Manasses*, and both of them against *Indah* : so the *desires* of the wicked, are contrary to God, & to themselves. All their *desires* are contrary to all Gods *desires*. *Manasses* and *Ephraim* are both against *Indah*. There's iniquitie. Some of their *desires* are contrary to other some of their *desires*. *Manasses* is against *Ephraim*, and *Ephraim* is against *Manasses*. There's contradiction. Therefore the *desires* of the wicked, beeing so contrary to God, and to themselves, their *desires* are not giuen to them, but they are giuen to their *desires* p : Because, though they loue to desire God, yet they doe not desire to loue God. Though they care not

not how much God doth for them: yet they care not how little they doe for God. But as for the godly, they are not giuen to their *desires*, but their *desires* are giuen to them. Because not onely, they loue to desire God, but also, they desire to loue God: And so all their desires, being as it were, but one desire, all agreeing in one God, when they haue God, they haue all their desires giuen them in God (q) So the three children being men of desires, had their *desires* giuen them. They desired to be deliuered from the furnace. This desire was giuen them, when as God walked with them in the fiery furnace. (s) So Moses being a man of God, had his *desires* giuen him. He desired to see Gods face: This desire was giuen him, when as Christ talked with him, face to face. (t) So Iohn being a friend of God, had his *desires* giuen him. He desired to see Christs glory: This desire was giuen him, when as Christ said, *He that loues me shall be loued of me, & I wil manifestly shew mine own selfe unto him,*" (so Lazarus being Gods little begger, as I may say) had his *desires* giuen him. He desired to be relieved, not so much with the meate of that earthly *Dines*, as with the

C

mercy

¹ Domine, asce
te omne desiderium
meum.
Psal. 38. 10.
Nam ultima per-
ficitas istius anima
Deus est, &c.
nam licet que arcta-
ratis omnium desi-
deriorum eius.
¶ Vixi desiderium,
Dan. 9. 23.
¶ Dan. 3. 25.
¶ Marke 9. 46

^a John 14. 21.
^x Mendicus Dei,
Greg.

mercy of that heavenly *Dives*, which is so rich in mercy. This desire was giuen him, when as the Patriarch speaking of him to the glutton said, Now is he comforted, and thou art tormented (y.) And so, whosoever thou art : if thou be a man of *desires*, as the three children were : if thou be a man of God, as *Moses* was : if thou be a friend of God, as *John* was : if thou be a begger of God, as *Lazarus* was, he shall giue thee all that thou canst beg, or *desire*. For, to speake no more of thole three children, these three men, whiche I named last vnto you ; *Moses*, the man of God: *John* the friend of God: *Lazarus*, the begger of God : did lye in three bosomes. In *Moses* bosome : in Christ's bosome: in *Abraham's* bosome. *Moses* hand did lye in *Moses* bosome. (z.) Saint *John* did lye in Christ's bosome : *Lazarus*, did lye in *Abraham's* bosome. *Moses* bosome, is law. Christ's bosome, is Gospel: *Abraham's* bosome, is glory. Therefore, feare must drive thee out of *Moses* bosome: faith must keepe thee in Christ's bosome : felicity must bring thee to *Abraham's* bosome. For first, thou must with *Moses*, put thy hand into *Moses* bosome, and there seeing

, Luke 16. 25.

Exod. 46.

seeing how full of leprosie thy hand is, and how wicked all thine owne handy works are, thou must abhorre thy selfe, in thy selfe. Afterward, thou must with *Job* conuey not thy hand onely, but thy whole body, and thy soule also, into Christ's bosome, and there seeing how thou art cleansed from the leprosie of thy sinne, and freely iustified by faith in Christ, thou must delight thy selfe in the Lord. Then, thou must be carried into *Abrahams* bosome, and there, both louing to desire God, and desiring to loue God, hee shall giue thee thy desires. First, I say, lye in *Moses* bosome, and abhorre thy selfe in thy selfe: afterward, lye in Christ's bosome, and delight thy selfe in the Lord: then thou shalt lye in *Abrahams* bosome, (O blessed bosome! O sweet bosome.) And he shall giue thee, thy desires. *Delight thy selfe in the Lord, and hee shall giue thee the desires of thy heart. The desires.*

Lastly, *Of thy heart.* Thy heart here, is all one with thy selfe before. As if the words had stood thus, Delight thy selfe in the Lord, and he shall giue thee the desires of thy selfe: or else thus, Delight

Hearts

*a Fecisti nos dominus
ad te, & ideo inqui-
etum est cor nostrum
donec veniamus
ad te.*

b Psal. 13. 16.

*c Quoniam penitus
& errabundus es,
douc' ad eumq[ue] quo
originaliter exiit,
triumphali virtute
recessus.*

thy heart in the Lord , and he shall give thee the desires of thy heart. To the point then , *Augustine* saies thus , * O Lord , thou hast made vs for thine owne selfe , and therefore our heart is euer vnquiet , while it is from thee , neuer at quiet , vntill it come to thee . A Bull which is bayted at the ring , as soone as euer he gets any little breathing , turns him straightwaies toward that place , by which he was broight in , imagining , that by how much the more he is nearer to the stall , by so much the more he shall be further from the stake . In like manner , a faithfull heart being baited and towfed in this world with many dogs ^b which come about it , alwaies hath an eie to that place , from which it came , and is neuer quiet till it returne to him from whome it was fet at the ^c first . He that lets downe a bucket to draw water out of a Well , as long as the bucket is vnder the water , though it be neuer so full he may get it vp easily ; but when he begins to draw the bucket cleare out of the water , then with all his strength he can scarce get it vp ; yea , many times the bucket when it is at the very highest , breakes the yron chaine , and violently falleth backe againe .

againe. After the same sort, a Christian heart, so long as it is in him who is a Well of life, is filled with delight, and with great ioy drinketh in the water of comfort, out of the founaine of salvation; but being once haled and pulled from God, it draweth backe, and as much as it can possibly resisteth, and is neuer quiet, till it be in him againe, who is the center of the soule. For as the needles point in the mariners compasse, neuer stands still, till it come right against the North pole: so the heart of the wise men neuer stood still, till they come right against the starre which appeared in the (f) East; and the very starre it selfe neuer stood still, till it came right against the other starre, which shined more brightly in the manger, then the Sunne did in Heauen. Wherefore our hearts doe alwaies erre, they are Planets, and wandring starres, before they come to Christ; but then onely they are stars of the firmament, the true seed of Abraham, when they are firmly fixed, and settled in God. The Prophet *Ionas*, all the while he fledde from God, in what a case was he? one while he was turmoiled in the storms of the tempest: another while he was sownd in the

d *Eph. 3.3.*

e *Vix mortis in dominis tranquillitas in operatione proprieatis resurrectio et in ipsa summa dilectio.*

f *Matt. 2.9.*

g *Stella errans.*
Luke 13.20.

b *Psal. 57.8.*

wauers of the Sea : another while he was boyled in the bowels of the Whale. But as soone as he returned to God, by and by he was cast vp safe vpon the sea shoare: and then he said to his soule, My soule returne vnto thy rest, because the Lord hath restored thy selfe vnto thee. (i) Because whereas before, thou hadst lost thy selfe: lost thy selfe in the tempest: lost thy selfe ia the sea: lost thy selfe in the Whale: now the Lord hath restored thy self vnto thee. Wherefore the *heart* of man hath lost all rest: nay, it hath lost it selfe, before it be cast vpon the Sea-shoare, before it be cast vpon God: but when once it delighteth ia the Lord, when once it findeth God, then it findeth it selfe, then it returneth vnto rest. *Nicaula Queene of Saba*, could never be quiet in her owne countrey, till shee came to *Salomon*: but when shee saw his glory, and heard his wisedome, then her heart failed her, she had enough, she could desire to see and heare no more. And so the *heart* of a Christian can never be quiet in the strange Countrey of this world, till it come to Christ, which is the true *almon*, the Prince of Peace: when it comes once to Christ, then it faies

i *Quia dominus
reddidit te tibi.*
Psalm.119.7.

*Cho. Queene of Saba
has enough*

faies thus to God , Lord now lettest thou thy seruant depart in peace ; because mine eyes haue seene the Prince , because mine eyes haue seene thy saluation . Euen as one good *heart* saies for all , O Lord , how amiable are thy dwellings ? *Salomon* had goodly buildings , but they were nothing to thy dwellings . My soule fainteth , and faileth for them . (k) It fainteth before I see them : and it faileth when I haue seene them ; then I am quiet enough , then I can desire to see no more . For like as *Noahs* Doue could finde no rest for the sole of her foote , all the while she was flickering ouer the flood , till she returned to the Arke with an Oliue branch in her mouth : so the *heart* of a Christian , which is the turtle Doue of Christ , can finde no rest all the while it is trouering ouer the waters of this world , till it haue siluer wings as a Doue , and with the Oliue branch of faith , flee to the true *Noah* , which signifieth rest , till Jesus Christ put forth his holy hand out of the Arke , and taking this heart into his hand , receiue it to himselfe . Euen as one good *heart* saies for all , I will not climbe vp into my bed , nor suffer mine eyes to sleepe , nor mine eye-liddes to flumber ,

k Concupiscent,
deficit.
Psal. 84.2.

I Psl. 132-4.

ber, nor the temples of my head to take their rest, vntill I finde a tabernacle for the Lord, an habitation for the mighty God of (*1*) *Iacob*. Vntill I finde, that my heart is not in mine owne hand, but in Gods hand: vntill I finde, that God dwelleth in me, and I in him: vntill I finde, that my soule is a tabernacle for the Lord, and my heart is an habitation for the God of *Jacob*; I cannot rest, saies he. But when I finde this once: when I come to Noah in the Arke: when I delight my selfe in the Lord; then will I climbe vp into my bed, and suffer mine eyes to sleepe, and mine eye-lids to slumber, and the temples of my head to take their rest. But whats the reason of all this? I am somewhat bold to aske, because I would be glad to know: whats the reason I say, that the Bull can never be quiet, till he come to the stall, that the bucket can never be quiet, till it come to the water; that the needle can never be quiet, till it come to the North pole; that *Jonas* can never be quiet, till he come to the Sea-shoare; that *Nicandra* can never be quiet, till she come to *Salomon*; that *Noahs Dowe*, can never be quiet, till it come to the Arke; that mans

mans *heart*, can neuer be quiet, till it come to God? The reason of it is this. When God created Heauen and Earth, he rested not in the heauen, or in any heauenly thing, not in the earth, or in any earthly thing, but onely in man, which is both. A heauenly thing for his soule, and an earthly thing for his body. As soone as he had made man, he kept a Sabbath, and rested. Euen so the heart of man resteth not in the earth, or in any earthly thing, not in the heauen, or in any heauenly thing, but onely in *God*, which is Lord of both. Lord of Heauen and earth: Lord of Soule and Body. As soone as it commeth to God, and delighteth in him, it keepeth holly-day, and resteth. Gods hart neuer resteth till it come to man: mans heart neuer resteth till it come to God. For as God saies to man, My sonne, give me thy heart: so man sayes to God, My Lord, give me thy selfe. For euen as the hart desireth the water-brookes: so longeth my heart, my soule, after thee, ô God. Therefore, ô God, give me thy selfe. Shew me thy selfe, and it sufficeth ^a me. For thou onely, O Lord, art indeed, as thou art called in Hebrew *Shaddai*, al-sufficient, yea, more then sufficient.

^a Pro. 33. 26.

^a Iohn 14. 8.

*s2 Cor. 12.9.
p Psal. 84.12.*

q Psalme 73. 24.

*r Dulcis ille amicus
qui animam nutrit.
Nolas.*

** Satiabor enim ap-
pernent gloria tua.
Psal. 17.16.*

f Proverbs 18.1.

t Essay 40.6.

sufficient. Thy very grace is sufficient for (*s*) me. But thou, O Lord, doest giue both grace and (*p*) glory. Therefore whom haue I in Heauen, but thee? and whom haue I in Earth, but *q* thee? Thou only giuest grace in earth: so that I haue none in earth but thee: And thou onely giuest glory in Heauen, so that I haue none in heauen but thee. O what a sweet friend is this? What a sweet friend is God, our good friend, which onely feedeth and filleth the *r* heart? Hee onely feedeth it in earth, and filleth it in heauen: feedeth it with grace, and filleth it with *glory. For euery thing hath a kind of food proper vnto it. Offer a Lyon grasse, he will neuer eate it: offer him flesh, he will eate it. Why so? Because that is vnnaturall, this is naturall to him. So offer the *heart* of a Christian, which is courageous and bold as a (*s*) Lyon, offer it all the glory of the world; which is as the flower of *r* grasse, it is neuer a whit the better. Offer it Christ, who sayes, *My flesh is meat indeed*, then it is satisfied. Therefore one sayes, *The Lyons want and suffer hunger, but they that feare the Lord, want no manner of thing that is good.* The Lyons such Lyons as haue

haue no grace , but grasse onely to feede
vpon, they *want and suffer hunger*. Hungry
and thirsty, their soule fainteth in *them*.
But they that feare the Lord: such Lyons as
by faith feed vpon the flesh of Christ, de-
light in the Lord , feed vpon God , they
are fat and well liking, they *want no manner*
of thing that is good. For as the people sit-
ting vpon the grasse , and feeding vpon
the bread , were all (x) satisfied : so
these Lyons are all satisfied , because
sitting vpon the grasse of the world , yea
not onely sitting vpon it , but also trea-
ding vpon it , and trampling it vnder their
feete, they feede onely vpon the bread of
life. For these Lyons can easily conceiue,
that if at that time fие loaues being blef-
fed by our Lord , did satisfie fие thou-
sand , then much more our blessed Lord
himselfe can satisfie every *heart* , which
hungreth and thirsteth for him. There-
fore these Lions saue the very fragments
of this feast, and keepe them in their hearts
as in baskets , knowing that all the grasse
of the world cannot doe them halfe To
much good , as the very least crumme of
Christs comfort. For so one Lyon sayes
among the rest ; *My soule refuseth*
comfort:

x Psalme 107. 5.

x Marke 6. 39.

PGI. pp. 4.
Memor sui Dni,
delictus sum.

z. quoniam arties non
fuerunt quatuor so-
undariorum ang.

comfort: But when I remember God, I am y delighted. As if he should say, I haue a Lyons heart in me; my soule refuseth to feed vpon the grasse of the world: it goes against my stomacke: I cannot brooke it, I cannot digest it, that's but a cold comfort, My soule refuseth all such comfort. But when I remember God, I am delighted. Though I cannot see presently before me; yet if I do but remember him; if I doe but meditate of him; if I do but think of him, if I do but dreame of him; I am delighted: though I cannot haue a whole loafe, yet if I can get but a fragment: if I can get but a shiuе; if I can get but a morsell; if I can get but any little crum of comfort, that falleth from the table of the Lord, my heart is sufficiently refreshed and fed. But as God onely feedeth thē heart: so God onely filleth the heart. For the heart of man, as for the manner of diet, it is like the heart of a Lion: so for the bignesse of it, it is like the hart of the Ibis. Oris Apollo writeth, that the Egyptians, when they would describe the heart, paint that bird, which they call Ibis. Because they thinke that no creature, for proportion of the bodie, hath so great a heart, as the Ibis hath. But me thinkes, they

they might better paint a man. Because no creature, no not the *Ibis* it selfe hath so great a heart as a man hath. For the eie is never filled with seeing, nor the eare with hearing, and much lesse, the *heart* with desiring. But even as the Poets faine, that the fiftie daughters of King *Danau* killing their husbands, are enioyned for their punishment in hell, to fill a tunne with water, that is beared full of holes, which though they labour neuer so much about it, yet they can neuer bring to passe: ^a semblably, he that would goe about to fill his *heart* with worldly delights, were as good powre water into a sive, as we say, for any pleasure he shall haue, after all his labour and paines. *Salamon* hauing had a long time triall of all transitorie pleasures, at length frankly confessed, that they were so farre from being a contentation to his heart, that they were a very great vexation to his spirit. Nay, *Alexander*, though he had conquered the whole world, yet still he said with the King of Spaine, *Non sufficit orbis:* ^b yea in the end, he grew to be very male-content, and found himselfe greatly grieved, because there were not forsooth, many

Ecc. 1. 8.
a Vide propositum.
Danuidum volumen
apud Eras.

*b All the whole
world is not e-
nough for me.*

Hearts.

many more Worlds for him to conquer. By which example of *Salomon* and *Alexander*, (though otherwise a Heathen) it doth plainly appeare, that if it had pleased God to haue created as many Worlds as there are creatures in this one World, (which he might haue done with the least word of his mouth) yet this infinite number of Worlds, which should haue beeene created, could not haue filled the verie least *heart* of any one man, without the Creator himselfe. This, *Orentius* an excellent Mathematician sheweth, who describing the whole World in the forme of an *heart*, leaueth many voyde spaces in his heart, which he cannot fill vp with the World. For as a Circle can never fill a Triangle, but alwayes there will be three emptie corners in the Triangle vnfilled, if there be nothing else to fill it but the Circle: so the round World, which is a Circle, can never fill the heart of man, which is a Triangle, made according to the image of the Trinitie, but alwayes there will be some emptrie corners in the Triangle of the heart vnfilled, if there be nothing else to fill it but the Circle of the World. Onely the glorious Trinitie filleth the Triangle of the

the heart , and filleth euery corner of it ,
and filleth euery corner of it fuller then
it can possibly hold . For , suppose Al-
mighty God should now worke a mira-
cle , and gine some one man a *heart* as
large , and as huge , not onely as all the
hearts of all the men that euer were , are ,
or shall be , but also as all the affections of
all the Angels and heauenly powers aboue :
yea , I will say that which shall be yet
much more maruellous ; If this one *heart*
were so great , that it could at one in-
stant actually containe in it more corpo-
rall and spirituall things then are in all
the Deepes beneath , in the Vallies , in the
Mountaines , and in all the Heauens aboue :
yet as true as God is in Heauen , this so
large and so huge a *heart* could not be able
to hold the very least part of the per-
fection of God ; but if one drop of his
deitie and glory were powred into it , by
and by it would burst in a hundredth pieces ,
and flye asunder , as an old Vessell filled
with new ^d Wine . Oh , what a wonderfull
strange thing is this ? what shall we devise
to say of it ? Tenne thousand Worlds
cannot fill one heart , and yet tenne thou-
sand hearts cannot hold one God . There-
fore ,

c. *Anima nostra*
ita facta est capace
manifestare me,
quod a te solo &
a nullo alio possit
impleri.
Cum autem haber-
et plenum est desiria-
rum eius, & iam
ni il aliud quod
desideret ulterius
restat.
August. l. Solilog.
cap. 30.

d Behold , the
Heauens and the
Heauens of Hea-
uens are not able
to containe thee .
1. Reg 8 : 27 .

e Domina misericordia nostra.
1 John 3. 20.

fore, as much as one heart : is too good and too great for ten thousand worlds : so much is one God, too good and too great for ten thousand hearts. So fully doth the Lord, and nothing but the Lord, feed, and fill thy soule, and give thee all, nay more then all, thy heart can desire. Wherefore, *Delight thy selfe in the Lord, and he shall give thee the desires of thy heart.* Thus much for the promise, in these words, *And he shall give thee the desires of thy heart.*

Now then, deare brother, *Delight:* and not delight onely; but *thy selfe*, also : and not thy selfe onely; but, *In the Lord*, also: *Delight thy selfe in the Lord:* and againe I say, *Delight:* and againe I say, *Thy selfe:* and againe I say, *In the Lord.* *Delight thy selfe in the Lord.* O remember, for the loue of God, remember this worthy sentence of an ancient Father, *f Let all creatures seeme vile unto thee*, saies he, *that onely thy Creator may seeme sweete unto thee.* Armenia, a noble Lady, being bidden to King Cyrus wedding, went thither with her husband. At night, when they were returned home, her husband asked her, how she

*f Omnia creature
vile sunt, ut Cretor
in corde dulces.*

she liked the Bridegroome, whether shee thought him to bee a faire and beautifull Prince or no? Truth, sayes shee, I know not. For all the while I was forth, I cast mine eyes vpon none other, but vpon thy selfe. So basely did this noble Lady esteeme of King *Cyrus* beauty, who was the Monarch of the world, in respect of that entire good will and affection, she bare to her husband, which was so great, that her eies could neuer bee from him. And so must we set God alwaies before our eies, and not once looke aside, or bee enamoured with any gawd of worldly glory, but despise every blaze of beauty whatsoeuer, that may draw vs from beholding our heavenly husband, and delighting onely in him, which is fayrer then the children of men. Saint *Paul* being rapt vp to the third heauen knowes not, whether it were with the body, or without the body. And because we shoulde marke it well once, he sets it downe twice. That hee was rapt vp to the third Heauen, he is sure, that hee heard words which no man can vtter, hee is sure, that hee was exceeding delighted in the Lord, hee is sure. But whether his body were with him or no, he knows not.

So much did he forget and neglect , eien his owne body, which is so neere, and so deare a thing , in comparison of that incomparable *delight*, which then hee tooke in the Lord. S. Peter, seeing but a glimpse of Christ's glory vpon Mount Tabor, stood so astonished and amazed with it, that hee was in a sort besides himselfe, when hee was at that time beside Christ. Master, sayes he, it is good for vs to bee here. As if he should haue said, Now farewell Galile , and all my goods : farewell fellow Disciples, and all my friends, farewell wife, and al the world: so I may inioy this heauenly sight, and bee continually thus *delighted* in the Lord. Holy Ignatius, going to his Martyrdome, was so strangely rauished with this delight, that he burst out into these words, Nay, come fires, come beasts, come breaking of all my bones, come wracking of my whole body, come all the torments of the Diuell together vpon mee : come what can come , in the whole earth, or in hell either, so that I may enjoy Iesus Christ, and may be continually *delighted* in the Lord. And so must thou (deare brother) insult ouer all creatures, and exult only in thy Creator.

Thou

Thou must contemne all beauty, as ~~Ar-~~
~~menta~~ did : yea thine owne bodie, as ~~Pau~~
did, yea all the world as *Peter* did : yea thy
very life, as *Ionatanius* did : and bee content
to doe any thing, though if were to bee
tornē and pulled in a thousand pieces : or
for a time, if it were possible, to suffer all
the paines which the fiends and furles of
hell can inflict vpon thee, so as in the end
thou mayest *delight*, either the Lord in thy
selfe, or thy selfe in the Lord. Then, then
He shall give thee : and not ; He shall giue
thee onely, but *The desires* also : and not
the desires onely, but *Of thy heart* also.
The he shall give thee the desires of thy heart.
And againe I say, *He shall give thee* : and a-
gaine I say, *The desires* : and againe I say,
Of thy heart. *Then hee shall give thee the de-*
signes of thy heart. Then, though thou hast
a long time played the vnthrift, and wa-
sted all the goods in the world: yet if with
the lost childe, thou returne home a-
gaine, to thy fathers houle, he shall grant
then they hearts desire, and receiue thee
with minstrelsie & dauncing, and all man-
ner of festiuall ioy, & that plenty of bread,
which nourisheth every hired seruant in
his house, shall much more feede thee,

which art his louing childe, vnto euerlasting life. Then, though all the leekes and onyons of Egypt, which is the world, haue failed thee : yet, if with Israel , thou depend onely vpon God, hee shall distill the dew of his grace, into thy *heart*, and lay aside a chosen raine for thee , and cause thee to drinke of the sweet christall streames of his pleasure , and give thee to eate of that hidden and heauenly Manna, which no man knoweth, but hee that receiueth it. Then, though all the clothes and couerings in the world, cannot keepe thee warme; yet, if with *David*, thou be a man according to Gods owne heart, hee shall send thee that mysticall *Abishag*, which shall comfort thy heart , and make thee hot and feruent in spirit, which shall renew thy strength and make thee young againe , and lusty as an Eagle. Then, though thou haue a long time lost thy labour, in seruing *Laban*, which is the world: yet, if with *Jacob* thou returne home againe to thy fathers house, God shall meeet thee by the way, and as the Prophet *Osey* speaketh , hee shall allure thee as thy paramour, and leade thee into the wildernes, and there speak according
to

to thine owne *heart*, friendly, and louingly vnto thee. And euen as louers are often-times disposed for the nonce, to take a fall one of another, the stronger of the weaker: so God shall wrestle a fall with thee, as hee did with *Jacob*, and yeeld so much in loue to thee, as that hee shal suffer thee to giue him the fall: and to preuaile against him. Iesus: what exceeding loue is this? why wee are not euen now, in the name of God, inflamed with the loue of God: and wholy rauished with delight in the Lord? At least wise I maruell, what a mischiefe many base-minded worldlings meane, that they had rather feede vpon the huskes of hogges, then the bread of man? that they had rather eat the onyons of Egypt, then the Manna of heaven? that they had rather lie a cold, frozen & shivering in sin, then bee reuiued and cherished by Abishag: that they had rather take vnsupportable paine, to serue *Laban*, then take vnspeakable pleasure, to serue God? Fy vpon it: what a vile folly is this? what a starke madnesse is this? what is this else, but to be euen bodily tormented, wheras they might be most spiritually delighted? what is this els, but to goe out of one hell, into

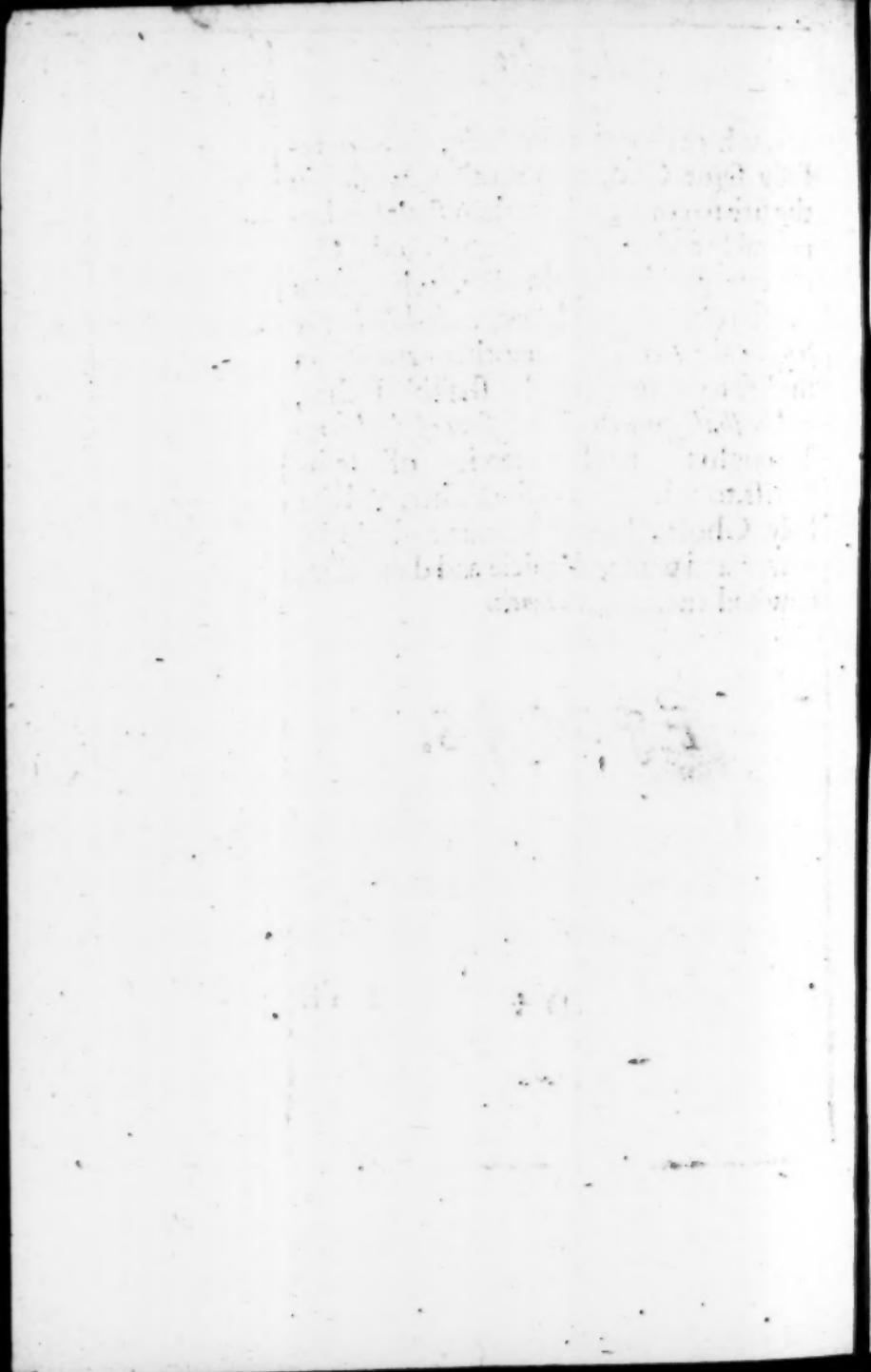
another hell, whereas they might goe out
of one heauen into another heauen? For
why doe you (beloued) why doe you tell
me so much, of I know not what? of a
worme, that neuer dyeth? of a fire, that ne-
uer is quenched? of a lake, that burneth
with Brimstone? of weeping and gnashing
of teeth? Thus I tell you (good Christians)
and I tell you truely, and God in heauen
heares what I say, though you heare mee
not; I tell you as loud as euer I can; that,
to serue saine so slauishly: to please the
diuell so wretchedly: to delight in the
world so brutishly, as many men doe: this
is worse then all wormes: worse then all
fires: worse then all lakes: worse then all
weeping: worse then hell it selfe. Where-
as, on the other side, to serue God, to
please God, to delight in God, to reioyce
and solace thy soule in the Lord, which
hath alwaies gittē thee, and will alwaies
giue thee the desires of thy heart; this is
better then all treasures: better then all
crownes: better then all kingdomes: bet-
ter then all immortallitie: better then hea-
uen it selfe. This, this is it, which shall
bring thee out of one paradise into an-
other paradise. Out of one paradise in this
life,

life, where thou doſt ioyfully, and cheere-
fullie ſerue God, into another Paradise in
the life to come, where thou ſhalt bee ho-
nourably and royally ſerued of God. Out
of one paradise in this life, where thou
doeſt comfort thy heart, and *delight thy
ſelfe in the Lord*, into another Paradise in
the life to come, where he ſhall blesſe thee,
and he ſhall giue thee the deſires of thy heart;
Through the tender mercies of Iefus
Christ, to whom with the Father, and the
holy Ghost, bee all honour and glorie,
power and praife, dignitie and dominion,
now and euermore. *Amen.*

F f N f S.

D 4

THE



THE POVVER OF PRAYER.

SERMON PREACHED
in the Cathedrall Church of
Exeter in *August, 1596.*

BY
THOMAS PLAYFERE Professor of Divinity for the Lady MARGARET in Cambridge.



Printed at London by I. L. 1633.

ПОДЪЯЧОК





To the Queenes most Excellent Maiesty.



Religion, dread and deare
Souveraigne, is an unmoveable foundation of
highest authority and
honour. O then how bles-
sed are all we? how sure
and unmoveable is our
peace and ioy? God hauing blessed vs with a
King, who in religion and learning excelleth
all alius, and his Maiesty with a Queene in
due proportion answerable to himselfe. Where-
fore it is our duty to ioyne both in our daily
prayers: so neither would I separate you in my
humble endeanours. For the present felicitie
and glory of this Realme, resteth wholly in his
Maiesty but the future hope to haue these in-
finite blessings continued upon vs and all our
posterity, euен unto the worlds end, ariseth
from you both, in respect of that most happy
royall issue you haue had already, and which

Gloriosa in Domo
pietas honoribus re-
gis immobile est
fundamentum Cyril-
lus ad Theodosio
de nata's side,

if it please God you may hereafter. Which as
it will be our greatest securitie and comfort:
so that it may be no danger to your Majesties
health, especially that which your Highnesse
now goeth withall, we shall continually and im-
portunately pray and beseech at Gods hands.
And what the Power of Prayer is, this short
sermon which I presume to offer unto your sa-
cred Majestie, doth in some sort shew.

Your Majesties most devo-
ted, and obedient subject,

THOMAS

PLAYFERE,

THE



THE POWER OF Prayer.

THE TEXT.

Aske, and it shall be giv'en you : seeke, and you shall find : knocke, and it shall bee o-pened vnto you.

MATH. 7.7.

Before I come to the particular intreay of this text, it will not be amisse, as I take it, generally to obserue some few things. Our Saviour sayes not here, as to one, Aske thou, seeke thou, knocke thou : but as to many, *Aske, Seeke, Knock.* For it is, *Our Father;* though it be, *I beleene.* A sparke of fire, in the fire, keeps

The power

keepes fire ; by it selfe, of it selfe goes out. A droppe of water in the sea, is safe ; being alone, is soone dried vp. Euen so, in priuate prayer, that small sparke of zeale, which is in vs, may quickly bee put out, and that little droppe of denotion, which is in vs, may quickly bee dried vp : but in publike prayer, it is not so. Whereupon *Daniel*^a requesteth his Companions, *Sidrach*, *Misach* and *Abednego*, to pray with him. Yea, *Ioel*^b aduiseth them, to gather a solemnne assembly, and to call the elders, and all the inhabitants of the land, into the house of th^e Lord, to offer vp prayers vnto God. A three-fold cord is not easily broken^c. Now what is praier else, but a cord, wherewith we bind Gods hands, when he is ready to smite vs for our sinnes ? Euen as *Esay* complaingning to God, ^d There is none that calleth vpon thy name, none that riseth vp to take hold of thee, to hold thy hands, and bind them fast with the cord of praier. But if a two-fold cord, or a three-fold cord, cannot easily be broken, whereas two or three of *Daniels* companions are gathered together in the name of Christ, then much more a hundred-fold cord, or a thousand-fold

a 3. 37.

b 1. 14.

c Eccles 4. 12.

*Prayer is a bond
wherewith we bind
Gods hands, when he is ready to smite us for
our sinnes ?*

d 64. 7.

fold cord, cannot easily bee broken, when as not onely two or three of vs haue agreed vpon a petition in earth, but euen Ieels solemne assembly, such a solemne assembly as heere is, many hundreds, yea many thousands of the faithfull, are gathered together in the house of the Lord, to offer vp prayer vnto God. Such a strong cord of praier as this is, so wel twisted by so many, must needs most forcibly draw downe from heauen, infinit graces for vs. And therefore our Sauour saies heere, not as to one, but as to many, Aske, seeke, knocke. So likewise it is not said here, as in the time present, that by and by we obtaine the thing we pray for; but as in the time to come. And it shall be given you, and you shall finde, and it shall bee opened vnto you. For as Laban kept Jacob a long while from his youngest daughter, whom he loued best, that his loue might bee more increased continually: so God oftentimes holdeth vs a while in suspence, that hee may the more sharpen our appetite, and inflame our desire. Because, saies Gregory, The more earnestly hee is desired of vs, the more sweetely hee is delighted in f vs. Wherfore, as a marchant beeing

e Vi accendamus
desideria Morsia.
Epist. ad Tolos. f.
Quo à nobis audi-
us desideratur, &
de nobis suauius
latetur.

The power

being about to put money into a bagge, and perceiving the bagge will scarce hold all the money, first stretches out the bag, before hee put in the money: after the same sort, in this case, dealeth God with vs. God knowing that those blessings, wherewith vpon our prayers he purposeth to inrich vs, are so great, that our hearts as yet are not capable of them, stayes awhile, till afterwards when our hearts are more enlarged, and stretched out like a wide bag, wee may then receive them, when we are fitter for them. Whereupon the princely Prophet saies, Lord, I cry vnto thee in the day time, and thou hearest not, also in the night time, and yet this is not to be thought folly to me. Some perhaps would thinke it a great point of folly, for a man to call and cri vnto him, who stops his eares, and seemes not to heare. Neuerthelesse, this folly of the faithfull, is wiser then all the wisdome of the world. For we know well enough, that howsoeuer God seeme at the first, not to heare, yet, The Lord is a sure refuge in due time, in affliction. First, in due time; then in affliction. Because, for the most part, in helping vs, God rather respects the

*g Psal. 12. 2.
In Septuagint, in
interpretation.*

h Psal. 9. 9.

of Praier.

5

the due time, then the affliction. So that although, as soone as we pray, he doe not alway presently free vs from affliction, yet if we can be content to wait a while, tarry the Lords leisure, in his due time, he will surely receue vs : And therefore it is said here, not as in the time present, but as in the time to come, *And it shall be giuen you, and you shall finde, and it shall be opened unto you.*

Now then in this whole sentence, two principall parts would be considered. The first, what we in our praier must performe to God. The second, what God for our prayer will performe to vs. *What we in our prayer must performe to God, is in these words, Ask, seek, knock. Ask, with the mouth, seek with the heart, knock with the hand.* What God for our prayer will performe to vs, is in these words, *And it shall be giuen you, and you shall find, and it shall be opened unto you. And it shall be giuen you, that is for temporall things : and you shall find, that is for spirituall things : & it shall be opened unto you, that is for eternall things.* *Ask, seek, knock, & it shall be giuen you, and you shall finde, and it shall be opened unto you.*

E you.

The power

You. First we must aske with the mouth, loaking the Virgin Maries father, going to the wildernesse to pray, said thus: Prayer shall be my meate and (i) drinke. Whereby it is evident, that as meate and drinke, the naturall food of the body, must goe in at the mouth: so on the other side, prayer, the spirituall food of the soule, must goe out of the mouth. Which is the reason, why Pythagoras willed his schollers to pray aloud. (k) Not that he thought that God could not otherwise heare, but to teach vs, as Clemens noteth (l) that as our dealing with men must be as in the sight of God: so our prayer to God, must be as in the hearing of men. Ezechias King of the Iewes, witnesseth of himselfe, that praying in his sicknesse, he chattered like a young swallow. (m) Now we know by that prouerbe, which forbiddeth to keep swallows vnder the same roofe where we keepe our selues, that no bird is so troublesome for chattering as the swallow is. His meaning then was this: that as a yong swallow openeth her mouth, and neuer leaues yawning vnto the dam, till shee be satisfied, so he opened his mouth, and as the Prophet Esay saies (o) kept no silence,

i Cibis resuq; mibi
erit oratio.

k Somme l'acte
peccati.
l Strol. 4.

z. alioz. statuuntur
solo utrue. p. 40
in Esay 38. 14.
q. cun. 14.
swallow.

• 63.2.

of Praier.

7

lence, never left asking, gave the Lord no rest, yntill he had mercy vpon him. Ba-
laack King of the Moabites, speakest thus: (p) Shall this multitude licke vp all that are round about vs, as a calfe licketh vp the grasse of the field? Now we know that a calfe licketh vp the grasse of the field with his mouth. The thing then which he feared, was this; lest the Israelites should licke vp, that is, ouercome and destroy him, and all his, with the asking of their mouthes, with their prayers to God, which are called ^q the calues of the lips, even as a calfe licketh vp the grasse of the field. The Church wisheth the Southerne winde would blow, that her Spices might flow foorth. The Southerne winde, is the milde and comfortable Spirit of God.

The Spices are the prayers, the sweet odours of the Saints. So that we wish the Southerne winde would blow vpon vs, that our Spices may flow forth, when as we wish the holy Ghost would worke vp on vs, that our prayers might flow forth. That as God breatheth in his Spirit into vs, by the inspiration of grace: so wee might breathe out our Spirit vnto God, by the inspiration of prayer. According to

E 2 that

^q Num 23. 4.

^q Osea 14. 2.

The Southerne winde
^s Can 4. 15.

The power

¶ Psalme 119. 131.

*Every Mōthē open not
thy mōfē to speake
tūt lītē Jēmō.
Kītē hear lītē a bītē
wītē*

¶ Numbers 20. 8.

¶ Can. 8. 13.

that of the Prophet, *I opened my mouth and drew in breath. I drew in breath,* theres inspiration. *I opened my mouth,* the es respiration. So that they which never open their mouthes to aske, are dumbe fishes, which haue liues, and breathe not, or else dead Idols, which haue mouthes and speake not: Whereas in truth, euery one that hath an eare to heare, ought to heare, and so every one that hath a mouth to speake, ought to speake. Speake vnto the rocke, sayes God to Moses, (1) when the children of Israel wanted water in the wildernesse. And after the same manner, when we want the water of comfort in the wildernesse of this world, we must aske it of God, we must speake for it vnto the Rocke Christ Iesus. For it was his onely request he made to his Spouse, when he tooke his very last farewell of her vpon earth, Let me heare thy voyce. " As if Christ should say thus to his Church: My dearest, now I am ready to ascend vp vnto my Father. Howbeit in the meane while, I will not leau you comfortlesse. But though I shall be absent from you in body, yet I will be present with you in spirit, always beholding your order of seruice,

seruice, and hearing your praier vnto me. Therefore let vs not hereafter be strange one to another, but let tokens of louing kindnesse passe continually betwixt vs, I will send downe to you my Spirit like tongues of fire. Send you vp to me your praier, like pillars of smoake. And in case you want any thing at any time, doe no more, but let me heare your voice, let me by a praier, as by a letter from you understand it, and you shall haue it. Ask, and it shall be giuen you.

Yet is it not enough for vs, to aske with the mouth: we must also seeke with the heart. For seeking with the heart, hath oftentimes preuailed, without the asking of the mouth. But asking with the mouth, could neuer yet obtaine any thing of God, without the seeking of the heart. Therfore Hierome findeth himselfe greatly grieved, that now and then in praier time his mouth and his mind went not both together. My mind, saies he,^x is wandring or walking in this or that gallery, or else telling or counting this or that summe of money, or diuers other waies mis-led & seduced. This is Satans subtillty, to be then most

^x Aut per porticos
deambulat, aut de
tempore cogitatio. In si-
clog. aduersus Lu-
cif. 1.
Ibo in tempore, que
etradidit memorem
parvissim saecula
in aliis constituta
a me ad terram
per unumque desider-
mum. Amb. de fuga
sciente. 1. citante,
Aug. cons. Sal. 1.2.

The power

busie in tempting of vs, when we are most
busie in praying to God. As when two
goe to law one with another, the plaintife
will doe what he can to hinder the defendant,
that the Judge may not heare what
he is able to say in his owne cause: in like
sort the Diuell, the common plaintife, the
common accuser of all mankind, when
he seeth vs vpon our knees, pleading for
our selues by prayer, and seeking fauour
and pitty of God, the Judge of all, then
doth he most interrupt and disturbe vs.
And euen as the Furies are described to
have snakes and serpents vpon their heads,
in stead of hayre: So Satan distractes our
minded, and makes vs like furies, putting
pestilent and noysome cogitations into
our heads, in stead of devout and holy
affections. Which is the cause why Job,
y before he fell downe vpon the ground
to pray, did shauie his head, did shauie and
cut off all idle and earthly thoughts, which
are nothing else but snakes and serpents,
suggested by that old Serpent the Deuill.
For blessed Job knew right well, it was vn-
possible God shoule heare him, if he
heard not himselfe. No, no, saies God,
I will neper heare such a people, because
this

of Prayer.

III

this people draw neere to mee with their
moutnes and honour me with their lippes,
but their hearts are farre from ^x mee.
What then saies the Apostle ? I will pray
with my breath, or with my mouth : yea,
and I will pray also with my vnderstanding,
or with my ^a heart. Seeing indeede
fie words, though they were no more,
comming from a well disposed and a
faithfull heart, are a thousand times bet-
ter, then ten thousand words, which are
neuer at all vttered, but muttered onely
and mumbled vp in the mouth. Gods
promise to his people is this, You ^b shall
seeke mee, and you shall finde mee, because
you shall seeke mee with your whole
heart. Gods performance of his promise
is this, ^c You haue sought me, and you
haue found me, because you haue sought
mee with your whole heart. Therefore
when thou seekest, seeke with thy heart ;
when thou prayest, enter into thy cham-
ber. Thy lippes are but the chamber-
dore. So that, when thou hast opened the
dore of thy lips, then thou must enter into
the very chamber of thy heart. That
thy praier may not bee an emptie or ^a
windie praier, pufte or blowne from the

〔Essay 29.13.〕

Janet Gray w^t 60
Lizet Gell Gray w^t
107 v. 2000, January 18
1 EOW 14-15

4 I Cor. 14.15.

June 1900. The
be not missed) remains
and is perfect. But the
better than the original
which is much more
memorable and in its mean-

6 Deut. 4. 39.

c Jerem. 39. 13.

E₄ lungs,

The power

d Medullas sac-
cristianae.
Psal. 66. 15.
e Psal. 4.

f Inueni cor meum.
2 Samuel 7. 27.

g Ecclesi. 13. 21.

b Psal. 11. 1.

lungs, or from the lippes: but a hearey and a pithy praier, a sacrifice which hath marrow and fatnesse, such a Sacrifice as David offered, when as hauing first said, *My heart hath failed (e) me. I haue lost my heart: anon after he saies, I haue now, O Lord, found my heart againe to pray unto thee.* (f) Salomon deckt and garnished his Temple, before he praied in it: and so before thou praiest, prepare thy (g)heart. Be sure thou finde and furnish thy heart, which is the true Temple of him, who is greater then Salomon. And as that woman that sought her groat, swept ouer all the whole house; so when thou seekest any thing of God, sweepe ouer the whole house of thy ^h heart: say with Manasses, *O Lord, I bow vnto thee the knees of my heart: seeing thou hast said, Seeke yee my face, thy face, O Lord, doe I seeke: yea, I doe seeke thee with my whole heart, seeing thou hast said, Seeke, and you shall find.*

Yet it is not enough for ys to seek with the heart: we must also knocke with the hand. For he that was borne blind, could notwithstanding both see and say, that God heareth not sinners; but that every one which

which calleth vpon the name of the Lord, must depart from iniquity. So that it is to little purpose, for a man to seeke, though with never so faithfull a heart, except also he knocke with a righteous hand. The Heretikes called *Enchites*, professed to doe nothing else but pray. Because the Apostle exhorteth vs to pray continually. But they did not consider that to pray alwaies, is to serue God alwaies: And that godly life *knocks aloud*, and is a perpetuall praier to God. Sochare professing to pray, and to do nothing else, in effect they did nothing lesse. Seeing as *Theodore* reporteth of them, They did nothing for the most part, but sleepe. Whereas in *Basils* iudgement, a praier should be filled, (*i*) not with syllables, or good words, so much, as with good works which none can doe: who either with these Heretikes, doe nothing at all, or else no good thing at all, but only that which is ill with others. When you shall multiply your praiers vnto me, saies God, (*e*) I will not heare you, because your hands are full of blood. If a subiect should offer vp a supplication, hauing his hands imbruued in the blood of the Kings sonne,

*The Heretikes call
Enchites, & so they
do nothing but pray
continually.*

*h' p' plurius de-
missione. *Ex quo
i' Non syllabis sed
factis ex operibus.**

k Epist 8. 15.

The power

tell me, I pray you, what thinke you? how would the King take it? would hee grant him his request, trowe you? or rather would hee not bee most wrathfully incensed, and enraged against him? And euen so doth God take it at our hands, when we knocke with bloody & vncleane hands, presuming still to pray, and yet continually crucifying the Sonne of God by our sins. Therefore say the godly, Let vs lift vp our hearts with our hands ^{1.} They say not Let ys lift vp our hearts alone: but let vs lift vp our hearts with our hands. Let vs not only seek with our harts, but also knock with our hands: yea euen with innocent hands. And another: ^m Let my prayer be directed vnto thee as incense: and let the lifting vp of my hands, be an euening sacrifice vnto thee. And yet another: I will that meu pray euery where, lifting vp pure hands ⁿ. For as the precious stone *diasletes*, though it haue very many excellent soueraignties in it, yet it loseth them all, if it bee put in a dead mans mouth; so praier, which is the only pearle and iewell of a Christian, though it haue very manie rare vertues in it, yet it loseth them every one, if it bee put into a mans mouth,

¹ Lam. 3:42.^m Psl. 141:2.ⁿ 1 Tim. 2:8.

*Heb. 13:18 / 1 Cor. 14:15
tau. 8. *Diasletes**

mouth, or into a mans heart either, that
is dead in sinne, and doth not knocke with
a pure hand. Hence it is that the Church
is said to bee perfumed with frankincense
and myrrh. By frankincense is meant a
burning feruencie of affection, when as
an enflamed heart seeketh. By myrrh is
meant, mortification and dying vnto sinne,
when as an vndeftled hand knocketh. As
when the Church saies, My hands
droppe downe myrrh, and my fingers pure
myrrh vpon the handles of the barre.
This is that holy perfume of the Tabernacle
which God appointed to bee made of
pure myrrh and frankincense, of each like
waight. Note that, Of each like waight.
But wee for the most part marre it in the
making. For wee put into this perfume of
praier, whole pounds of frankincense, but
not a dramme, nay scarce so much as one
graine of myrrh. Wee put into it much
frankincense, much pretence of faith,
much shew of seeking with the heart, but
little myrrh, little true mortification, little
holinesse of life, little sound knocking with
the hand. Nay, that which is most lamentable,
or rather most detestable of all,
some are not ashamed in stead of this
pure

• Cant. 3.6. *frankincense*

Myrrh

p Cant. 3.5.

q Exodus 30.34.

*that ap'z is no Jan
tabby gta m
fable*

The power

pure myrrh, to put in the very drugges, and the dregges of their vile sinnes: which is the cause why many a mans praier is so lothsome, and so odious to God. Whereas if we would make this perfume, as it should be made, according to Gods prescription, and put in as much of the myrrh as of the frankincense, of each like waight, then I assure you, no pomander which is made of Amber and Muske, would be so pleasant in the nostrils of God, as this Perfume of Praier, wherewith the Church is perfumed, which is made of Frankincense and Myrrh. Of frankincense, in a heart that seeketh, and Myrrh, in a hand that knocketh. When Moses prayed in mount Oreb, (r) his hands were holden vp by Ur and Aaron. Yea they did not onely hold vp his hands, but also they held his rod in his hands. Now the rod of Moses was a figure of the crosse of Christ. Whereby we are taught, that we must not knocke with our owne hands, but with Moses rod in our hands, not trusting to be heard for the workes of our owne hands, for our owne merites, but for Christys mercies. For this rodde of Moses is the crosse,

Iam. 5. 13.

John the Baptist

crosse of Christ, the key of *David*, the key wherewith *Elias* (*s*) knocke, or rather indeed he stood not without, knocking like a stranger, but with this key of prayer, hee lockt and unlockt heaven at his pleasure. Among them that haue beeene borne of women, there hath not risen vp a greater then *John* *Baptist*. Not a greater. True, Onely the first *John* *Baptist*, *Elias* was as great, as the second *Elias* *John* *Baptist*. For both of them came in one and the selfe-same spirit, in one and the selfe-same power. No maruell then though *Elias*, being such a holy man, one while by turning the key one way, did locke vp the whole heaven, another while by turning the same key of prayer as much another way, in the turning of a hand, did vnlocke all the doores and windowes of heauen, and set them wide open. Why doe ye maruell at this? Euen we, we our selues I say, shall bee able to doe as much as euer *Elias* did, if wee come in the spirit and power of *Elias*, as *John* *Baptist* did. If wee haue such a spirit in our heart to seeke, and such a power in our hand to knocke, it shall likewise bee opened vnto vs. For Christ hath sayd heere, Knocke, and it shall bee

The power

be opened vnto you. Thus much for the first part, what we in our prayers must per-forme to God, in these words, *Aske, Seeke, knocke.*

s. 4. 3.

The second part followeth, what God for our prayer will per-forme to vs, *And it shall bee giuen you.* That's for temporall things. In another place it is said, Giue, and it shall be giuen you. Here, Aske, and it shall bee giuen you: So that it is all one with God. We may get as much of him by asking, as by giuing. By asking, that which wee haue not, as by giuing that which we haue. Yet S. James sayes, *you aske, and it is not giuen you.* But the reason followes, Because you aske amisse: For you aske temporall things, to consume them vpon your lusts. Now though this be the end which thou intendeſt, yet thou dareſt not confesse ſo much with thy mouth. Therefore then perhaps thou mayeft aske and miſſe, when as thou doſt aske amiffe. When as, ſayes Bernard,

either thou doſt aske from the written word, or else thou doſt not aske for the begotten Word. Seeing every thing which we aske, as it muſt be auſſured and war-

a short prayer ver-
turne prie and
proper verbum domi-
nica.

Every thing that we aske
it shal be auſſured.

is auſſured to us by the ſcriptures which are written now
what muſt be done vndertaken to be done by God
which is his ordination.

warranted to vs by the Scripture, which
is the written Word; so it must be coun-
tenanced and commended to God by
Christ, which is the begotten word. Now
both these words, written and begotten,
presuppose a mouth. Which if they bee
in thy mouth, then Gods promise is
plaine, Open thy mouth, and I will fill it.
Aske of mee, and I will ~~give~~^{2. Aborescens} thee the hea-
then for thunc inheritance. For the eyes
of the Lord, are vpon the righteous, and
his eares are in their * prayers. Hee saies
not, their praiers are in his eares, but his
eares are in their praiers: To signifie, that
though our praiers be so weake, that they
cannot pierce thorow the cloudes, and
much lesse enter into the eares of the
Lord of Hoastes, yet that hee will bowe
downe, and incline his eares vnto our prai-
ers. So that though our praiers cannot
bee in his eares, yet his eares shall bee in
our praiers. A captaine of the Hoast of Is-
rael being cut off by the time, before hee
could cut off all his enemies, spake to the
sunne, saying, Sunne, stand thou still. This
was a temporall thing, euen time it selfe
which he praied for. But there was neuer
seen such a day, neither before nor since,
wherein

precious corans.
Psal. 34:16.

The power

y lot 10.14.

¶ Exodus 8. 13.

wherein the Lord obeyed the voyce of a man. y His prayers were not in the eares of the Lord. They went vp to the Sunne, and no further. Yet the eares of the Lord were in his prayers. For the Scripture saies not that the Sunne obeyed , but that the Lord obeyed the voice of a man. To signifie, that not onely God himselfe will yeeld vnto vs, but also if the Sunne, or any other of his creatures , should refuse to gite vs our asking , yet that he will command and compell them also , with himselfe to serue vs. And what man then will not obey the voyce of the Lord , seeing the Lord will obey the voice of a man ? Pharaoh, being plagued with frogs, got the man of God to pray for him, And the Lord did according to the word of Moses. (z) And the Lord obeyed the voyce of a man. Moses did according to the Word of the Lord. That is plaine. The Lord did according to the word of Moses. That is strange. Yet thus it is. And this it shewes ; that if Moses will doe according to the Word of the Lord , the Lord will doe according to the word of Moses. If we will keepe his precepts, he will fulfil our prayers. He will fulfill the desires of them

them that feare him, hee also will heare their crie, and will helpe them. I haue cried, saies the Psalmist, because thou hast heard me ^a. One would thinke he should haue said contrarywise. Thou hast heard mee, because I haue cried. Yet hee saies, I haue cried, because thou hast heard mee. To shew, that crying doth not alwaies goe before hearing, with God, as it doth with vs: but that God will not only heare our crie, but also heare vs before wee crie, and will helpe vs. And that which is most admirable of all, though it were a thing which once he purposed never to *give* vs, yet if we aske it, he will reverse and repeale his owne sentence, to pleasure vs. God once repented him, that hee had made man, and said, I will destroy man whom I haue made, from the face of the earth, yet when *Noah* had built an Altar and praied to God ^b, The Lord smelld a saviour of rest, and said in his heart, I will not henceforth curse the earth any more for mans cause. God once was so displeased with his people, that he said flatly, ^c I tel you truly I wil deliuier you no more. Yet whe they asked a deliuiner of him, his very soule was grieved within him, for the misery of

^a Psa. 17. 6.

^b Gen. 8. 22.

^c Non addam vobis
ut libet mihi vobis.

*The power*d *Jud. 10. 15.*e *2 Sam. 12. 13.*f *2 Reg. 10. 6.*

Israel, and hee gave them *Iephre* to deliuier them from their enemies ^d. God once sent *Nathan* with this message to *David*, As the Lord liueth, the man that hath done this thing, shall surely die, yet when *David* had asked forgiuenesse, and said, Haue mercy vpon me, O Lord, after thy great goodnesse, and according to the multitude of thy mercies, doe away mine offences; God sent the same Prophet with a contrarie message ^e. The Lord hath taken away thy sinne, and thou shalt not die. God once sent *Esay* with this message to *Ezechias*, Set thy house in order, for thou shalt die, and not liue, yet when *Ezechias* had turned him toward the wall, and wept, and praied, & laid, O Lord, remember how I haue walked before thee in truth, and with a perfect heart; God sent the same Prophet with a contrarie message. ^f Thus saith the Lord, I haue heard thy prayers and thy teares, and now behold, thou shalt liue and not die. Then did the King reioyce in thy strength, O Lord, exceeding glad was he of thy saluation. For thou diddest grant him his owne desire, and diddest not deny him the request of his lippes. He asked

of Prayer.

23

asked life of thee, and thou gauest him a longer life, even fifteene yeeres longer. As also here thou dost promise vs, both for this life, and for all temporall things concerning this, yea though it bee a thing, which once thou haddest purposed never to giue vs, *Aske, and it shall be given you.*

Yea, not onely God will give you temporall things, but also *you shall finde* spirituall things. Yet the Church sayes, & I sought him whom my soule loued : I sought him, and I found him not. But the reason goes before, because she sought him in her bed : she sought him not with her heart. My soule loueth him, saies she : yet at that time her heart loued her bedde better. Therefore saies *Augustine*, ^b *Seeke* what you seeke, but seeke not where you seeke. Seeke Christ : thats a good what. Seeke what you seeke. But seeke him not in bed. That is an ill where. But seeke not where you seeke. *Moses* found Christ, not in a soft bedde, but in a bramble bush. So that the bedde is no fitte place to finde him in, who had not where to rest himselfe. But goe into the garden among the bramble bushes, and there you shall finde

Can. J. Z.

h *Queritur quod
quaeritum, sed non u-
bi quaeritur.*

F 2

110

i Mat. 11.29.

k Pro. 2.3.

1 Th. 5.6.

m Isa. 65.1.

him not sleeping, but sweating dropes
of blood for your redemption, and cal-
ling you to him, i Come vnto mee all
you that labour, (not you that lye a-bed,
and are secure, but you that labour) and
are hearie laden, and I will refresh you.
Take my yoke vpon you, and you shall
 finde rest for your soules. If you seek rest
with your hearts, with your soules, you
shall find rest for your soules, and that rest
also, which is not to be found in the bedde
of pleasure, but in the yoke of Christ. If
thou seekest for this spirituall rest, as for
siluer, and search for it, as for treasures, k
then shalt thou understand the feare of the
Lord, and finde the knowledge of God:
Therefore seeke the Lord, not in the bedde
of sensuality, but where he may be found.
And seeke the Lord while hee may bee
found l: Or rather indeed, though not
in what place soever, yet at what time so-
ever wee sinners seeke, we shall be sure to
finde him, that saies, I am found of them
that sought me not m. So that no man
seeking God, shall returne with a Non est
inuentus: but we that haue erred and strai-
ed like lost sheepe, shall finde him, or ra-
ther wee shall be found of him before
we

we seeke him. And that which is most wonderfull of all, we shall not onely finde oftentimes before we seeke, but also wee shall finde much more then wee seeke. That good *Centurion* ⁿ sought onely one word, *Dic verbum*, saies he, but he found more. Christ vttered not onely one word whereby his seruant was healed, but also very many words, wherein he gaue himselfe a most singular praise and commendation for his faith. *Dymas* thethiefe on the right hand ^o sought onely to bee remembred, when Christ should come into his kingdom: but hee found more. What talkest thou of beeing remembred, saies Christ, as though thou shouldest befaire from mee out of my sight? Tush, man, I will doe more for thee then so? Thou shalt not onely be remembred, but thou shalt be with me. And why saiest thou when I come into my kingdome? as though it would be a long while first? This very day shalt thou be with me in my kingdom: *this day shalt thou be with me in Paradise*. That needy man in the Gospell ^p sought onely to borrow three loaues, but he found more. God his good friend bade him welcom at midnight, and did not onely lend him, but

ⁿ Math 8.3.

Dymas v. 12d. *Gospell*
ot Luk 23.42.

^p Luk. 11.39.

The power

q 2 Chro. 1.1.

frankely and freely giue him , not onely three loaues, but as many as hee needed,
Hee gaue him as many as hee needed. Salomon & sought onely wisedome, but hee
found more. Seeing he sought first the king-
dome of God, and the righteousnesse ther-
of, all other things besides were added vnto him. Wherefore if any man want wise-
dome, or any such spirituall thing, let him
with *Salomon* seeke it of God, and he shall
 finde it. Yea we shall finde infinitely aboue
measure, more then we seeke, or can de-
uise to seeke of him that saies, *Seeke, and
yee shall finde.*

r Luc. 13.24.

Yea, not onely you shall finde spiritu-
all things, but also *is shall be opened unto you,*
tha:s for eternall things : yet we read that
some began to knocke, saying, *r Lord,*
Lord, open unto vs, and it was not *opened*
vnto them. But the reason is euident else-
where. Because they did not knocke with
their hands. They had, I grant Lamps in
their hands , but they had not oyle in their
lampes. So that all their knocking was
but as a sounding brasle, or as a tinckling
cimball. Whereas if we would knocke to
purpose indeed, the way were, as Christ
teacheth vs elsewhere, not to crie, *Lord,*
Lord,

Lord, but by setting to our hands, to doe
and worke the will of our heauenly Fa-
ther. Loe yee, saies *Chrysologus*, ^t how
loth our good Lord is to deny vs any
thing, seeing though hee were never so
much disposed to keepe vs out, yet here
he teacheth vs a way, how we may breake
open the dores, and presse in vpon him,
and get the kingdome of heauen whether
he will or no, by the violence and force of
faith from him. For there is a great diffe-
rence betweene *Dives* and God, though
there be a great agreement betweene *La-
zarus* and vs. *Lazarus* ^t was a begger full
of sores : so are weall by nature beggers,
standing without, and knocking at the
doore. Yea, his body was not so ful of
sores, as his soule is of sinnes. *Lazarus* de-
sired to bee relieved with the crummes of
bread , which fell from the rich mans
boord : so haue we all neede, God wote,
to be refreshed with the crums of mercie,
which fall from our masters table, yet in
one respect we are better then *Lazarus*.
In that it was his hard happe, to knocke
at the doore of a cruell, a wretched, a mi-
serable caitiffe, who would see no time to
open vnto him. But we knocke at the dore

^t *Ex qua non negare
nullus, qui fiduciam
negat, qualiter
excusetur ostendit.*

^t Luk.16.30.

of a most kind, a most liberall, a most mercifull father, who as soone as he heareth vs rapping with a liuely faith, which worketh by charitie, hath no power to keepe vs out any longer : but presently hee *openeth* vnto vs. And even as S. Peter, ^x when he saw that lame cripple lying vp on the ground, crauing an almes at the beautifull gate of the Temple, said vnto him, Siluer and gold haue I none, but such as I haue, health, and recouerie I give thee : so Christ, when hee seeth vs lying prostrate, groueling on the ground before him, and knocking for an almes at the beautifull gate of his holy Temple, by and by *openeth* vnto vs, and giues vs not siluer or gold, or any such corruptible thing, but health and saluation to our soules, and all the inestimable riches of his glorie, and all the eternall pleasures of his kingdome. O that som of you would a little trie whether this be true which I say, or no ! that you would bounce as hard as euer you can, at this beautifull gate, &c say with the Psalmist, ^x Arise, arise, O Lord, why sleepest thou ? I warrant you, you shoulde heare him answer you in another Psalme. ^y Now for the pitiful complaint of the poor, I wil arise,

faith

^x Psa. 44. 23.

^y Psa. 12. 5.

saith the Lord; I will sleepe no longer, I will arise and *open* vnto them. So it was *opened* to the poore ^a Publican. Hee went vp to the Temple to pray, and when hee came thither, hee knocked his brest and said, Lord, be mercifull vnto mee a sinner. Therefore the dore of mercie was *opened* vnto him, and hee went home, euen into heauen his long home, more iustified in the sight of God, then that other which iustified himselfe. So was it *opened* to S. Steuen, ^a Hee was brought out to bee stoned. But when he came forth, the very stones could not knocke him so hard, as his prayer knockt heauen gate, when as he said, Lord Iesus let mee in. Lord Iesus receiue my spirit. Therefore the gate was *opened* vnto him. Hee saw the heauen *opened*, and Iesus standing at the right hand of God, where hee within a while after, should sit himselfe. So was it *opened* to King ^b David. Hee knockt very imperiously, not like a petitioner, but like a commander. Lift vp your heads, ô ye gates, & be ye lift vp ye euerlasting doores; that the King of glory may come in. Open vnto mee the gate of the righteous, that I may enter in & praise the Lord. And when the

^a Luk. 18.13.^a Act. 7.56.^b PSLR 18.19.

The power

c Ad. 26. 28.

the gate was *opened*, as hee was entring in, he pointed to it, and said, This is the gate of the righteous, the iust shall enter into it. So it was *opened* to S. *Paul*. ^c He was cast downe into the very lowest dungeon. All the chaines of darknesse, and euen hell it selfe, could not haue held him fatter, then that dungeon did, yet at midnight, when he prayed and knockt, suddenly all the prison dores flew *open*, yea all the dores of heauen likewise stood open, and that which is most maruellous of all, they stood so wide open, that not onely S. *Paul* himselfe went in, but also *Stephanas* the iayler, and his whole housshold, whom hee at that time conuerted and baptizeth, did enter in with him. So that all, all eternall things are ours, and nothing can preuaile against vs, if wee knocke as wee ought. Not the brazen gates of hell to shut vs in, nor the golden gates of heaven to shut vs out. For Christ hath said here, Knocke, and it shall be opened unto you. Thus much for the second part, what God for our prayer will performe to vs in these words, And it shall be givuen you, and you shall finde, and it shall be opened unto you.

Now

Now then my deare brethren, giue me leaue, I beseech you, to speake vnto you, me, I say, that am the seruant of God, and your seruant for God, as *Naaman* the Syrians seruants said vnto him Father, say they, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much more then, when hee sayeth vnto thee, Wash and bee cleane? Brethren, I say, if he that is more then a Prophet, had commanded you a great thing, would you not haue done it? how much more th n when hee sayeth vnto you, Wash and bee cleane, Aske, and it shall be giuen you? Hee desires to bee desired. And he hath not his owne will, except we haue ours. But we may haue what we will for asking. God doth ask no more of vs, but onely that we would vouchsafe to aske him. Doe no more faies bee, but aske and haue: Doe no more but seeke, and finde: Doe no more but knocke, and enter in. O how easily, and yet how powerfully doth prayer worke? It ouercommeth all Beastes; The Leuiarban, the strength of all Gods creatures, was so subdued by prayer, that whereas otherwise he might haue beene a gulfe to swallow

The power

low vp *Ionas* quicke, and for euer to deuoure him, hee became a shippe to saue him. It ouercommeth all men. *Jacob* giueth *Joseph* one portion aboue his brethren, which he got of the Amorites, by his sword and by his bow. But the Chaldee Paraphraſt tranſlates it, *By my prayer, and by my ſupplication.* Which tranſlation proueth, that prayer is the ſword, and ſupplication is the bowe of a Christian, wherewith he ſubdueth all his enemies. It ouercommeth the Diuell himſelfe. Prayer and fasting are the chiefelſt meaneſ to caſt him out. If we reſiſt him by prayer, he will flie from vs. Yea the moſt ſilly beaſt in all the forreſt, is not ſo muſch affrighted and amazed, when a lyon roareth, as this cowardly beaſt the diuell is daunted and terrified, when a Christian prayeth. What ſhall I ſay more? It ouercommeth him that cannot bee ouercome, making the Virgins ſonne ſtoope downe, and condiſcend vnto vs. I pray thee let mee goe, ſayes *he*, to one that wraſtled with him all the night long by prayer. If thou wilt bee a ſuter to God, God will bee a ſuter to thee. If thou wilt pray vnto God God will pray vnto thee. I pray thee ſayes *he*,

he, let mee goe. But what doth Israel answer ? I will not let thee goe, except thou blesse me. No will ? It is not belike now as God will, but as man will. God is taken captiue by prayer, and become a prisoner to man, and stands at his courtesie, who sayes, I will not let thee goe, except thou blesse mee. And that which is more then all this, if more may bee, praier overcommeth God , not onely being well pleased, as he was with Israel, when any child may deale with him, but also being displeased, as he was with the Israelites, when no man may come neere him, when his wrath burneth as fire, when hee thunders from heauen, and teares the cloudes in pieces, and cleaves the rockes asunder , and shakes fand and sea together, and snakes the whole earth in a tremibling fitte of feare, flic away from him. Yet if some *Moses* doe but stand vp in the gap and pray , all his omnipotent power shall come to nothing : God shall not be able, though he be never so angry , to enter vpon the breach , but prayer shall haue the victorie, and get the conquest of him. Wherefore beloved, once againe I say, let vs alwayes intrench our selues within this invincible bulwarke of prayer.

prayer. Our whole life alas, as wee haue made it by sinne, is most miserable. There is no man aliuie, if hee had knowne before hee was borne, what miseries would haue befallen him in this life, but would haue wished I warrant you, with all his heart, that which was the Wombe of his birth, had beene the tombe for his buriall. But in all the calamities of this life, our onely comfort is prayer. In all the afflictions of this life, our onely fortresse is prayer. Prayer, whereby wee are oftentimes in spirit with the Apostle, rapt vp into the third heaven, where wee that are otherwise but Wormes, walke with the Angels, and euen continually talke with God. Hence it is, that holy men and women in former times, could neuer haue enough of this exercise. Nazianzen in his Epitaph for his sister Gorgia, writeth, that shee was so gluен to prayer, & that her knees seemed to cleue to the earth, and to grow to the very ground, by reason of continuall in prayer. Gregorie in his Dialogues writeth, that his aunt Transilla beeing dead, was found to haue her elbowes as hard as hornē. Which hardness shēe got by learning

*c. Venerabilis terra
reverentiss.*

ning to a deske , at which shhee vsed to pray. *Ensebina* in his historie writeth, that *James* the brother of our Lord, had knees as hard as Camels kynges, benummed and bereaued of all sense, and feeling, by reason of continuall kneeling in prayer, *Hierome* in the life of *Paul* the Eremitte, writeth, that he was found dead, kneeling vpon his knees, holding vp his hands, lifting vp his eyes f. So that the very dead corps seemed yet to liue, and by a kind of religious gesture to pray still vnto God. O how happy and how blessed, was that soule without the body, when as that body without the soule was so deuout ! O that wee may bee, that wee may bee likewise, so happy and so blessed, as this holy man was, that wee may depart hence, in such sort as hee did, that is, in such sort as Christ did , who died in praier, saying *Father, into thy hands I commend my spirit,* that our Lord when he commeth , may finde vs so doing, that when wee shall lie vpon our death-bedde, gasping for breath, ready to giue vp the ghost, then the precious soule of euery one of vs, redeemed with the precious blood of Christ, may passe away in a prayer,

f Etiam eadem
mortis officia se-
cunda prece adiu-

The power, &c.

prayer, in a secret and sweete prayer, may
passie, I say, out of *e Adams* body, into *A-
brahams* bosome ; Through the tender
mercies of Jesus Christ, to whom
with the Father and the Holy
Ghost, bee all honour and
glory, power and praise,
dignity and domi-
nion, now and
euermore.
Amen.

THE
SICKE MANS
COUCH.

SERMON PREACHED
before the most noble Prince
HENRY at Greenwich,
Mar. 13. Ann. 1604.

BY
THOMAS PLAYFERE Professor of Divinity for the Lady MARGARET in Cambridge.



Printed at London by I. L. 1633.



TO THE RIGHT
Honourable, my very
good Lord, Sir Edward

Denny, Knight, Baron of
Waltham, grace and
peace.



Iight Honorable, being
appointed to preach
the last Lent, I deli-
uered so much as filled
up the ordinarie time
of an houre: but that
was scarce halfe this
Sermon. I vitered no
more, to aviod the offence of the hearer; I write
no lesse, to procure the profit of the reader. For
a sedousnesse, without regard of due time,
especially in so high a Presence, sooneſt offendeth:
ſo fulneſſe, where the reader may perufe
more or leſſe at his pleaſure and leſſure, beſt of
all edifieth. Therefore I thought good, in pub-
liſhing this Sermon, rather to inlarge it to the
compreheſion I had conceiued, and meditated
in my minde, then to ſcant it according to that
ſtrict compaſſe of time which I was tied to in

The Epistle

the Pulpit. For by this meanes all that will
vouchsafe to looke into it may make their pro-
fit thereby : they which were present, by vitt-
ering the whole, whereas they heard but halfe ;
they which were absent, by hauing the Preach-
ers meaning, though they be unacquainted
with his affection. And yet perhaps it may
please God to blesse this poore Exercise to di-
uers beassenly minded men in such sort, as they
may take occasion by some things here intima-
ted, not onely to conceue more then they finde
directly specified, but also to be more divinely
inspired and sweetly affected, then it pleased
God to vouchsafe me of his grace, either at the
preaching or penning of it. Howsoeuer seeing
this discourse exhorteth principally to repen-
tance and patience in the time of sicknesse, and
to a preparation of our selues by a good life
unto a happy death, which is a doctrine most
necessarie in this great mortalitie, that hath
lately berne, and is yet feared ; especially also
for that the greater part of it I never prea-
ched any where, but onely penned in my studie:
I thought my selfe so farre bound in dutie to
this blessed Church wherein we liue, as not to
hide it in a Napkin, but according to the Apo-
stles rule, if I haue found comfort my selfe by
some meditations here opened, then to comfort
them

Dedicatore.

them that are afflicted by the same comforre
wherewith we our selmes haue beene comforted
of God. And bethinking me of one under
whose protection it might passe in publicke, I
thought best to make bold with your Lordship.
For though all sorts peraduension may be fit-
ted with some thing or other in this playne
Sermon, which they may make vse of, yet those
I am sure will come me most thanke for my
well-meaning endeauour, which haue had
most experiance and triall of Gods louing
mercie in this kinde. Now your good Lord-
ship having beene deliuered more then once
or twice from dangerous sicknesse, haue learned
such patience, such meekenesse, such un-
fained repentance, such true mortification,
such assurance of Gods loue, such confidence
in Christ, such other good vertues of a right
sanctified spirit, by this fatherly visitation of
the Lord, which is not wanting euern often-
times to his dearest children, as you could ne-
uer haue learned, at least-wise in the same
measure, in health. Besides, I haue beene so
especially beholding to your Honour, euern
since you were first of S. Iohns Colledge, that
I could not satisfie my selfe with the inward
dutie and thankefulnesse towards you, which
I haue ever faithfully laid vp in my brest,

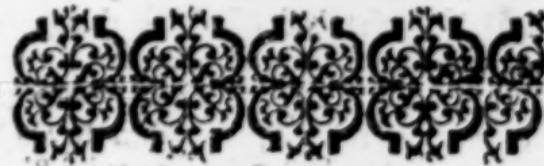
The Epistle.

except I also shewed the same by some such outward testimonie, as might cleare me to you and the world of ungratefulnesse. Wherefore I doe so presume to dedicate this small Labour to your good acceptance, as withall I heartily desire all those that shall receive edification thereby, to pray together with me for the continuance of your Lordships good health and welfare, that long you may even in this world enjoy this your late honourable addition, and all other good gifts of God, and favours of our gracious Soueraigne, to the benefit of this Church, and Commonwealth. From Cambridge the 28. of June, 1605.

Your Lordships euer
to command,

Thomas Playfere.

The Quotations in the Margent with figures, were, or should haue been, deliuered at the preaching : the rest with letters, are onely for the printing.



THE SICKE *Mans Couch.*

PSAL. 6. VER. 6.

I water my Couch with my teares.



Othing is more delightome then the seruice of God, then loue of Vertue: nothing more full of griefe and sorrow, then sinne, Gods commandements are not heavy, ^a yea, his yoke is easie, and his burden light. ^b On the other side, how deeply sinne woundeth the very conscience, the Heathen Orator confesseth, saying, I will not buy repentence so deare. ^c Agreeable to that of the Apostle, What fruit haue you of those things, whereof you are now ashamed?

^a 1 John 5.3.

^b Mat. 11.30.

^c Non enim taliis
penitentia, Deo off.

The sickemans Couch.

med? For the end of those things is death^d. Looke how the Israelites wearied themselves in clay and bricke, without any profit or reward; nay when they had done their very best, they were by Pharaos Taskemasters well beaten for their paines^e: Euen so the world, the flesh, the devill, as rigorous taskemasters incite men to sinne, but all the reward they yeeld them, is onely mortall and immortall griefe. And as the sea roareth and foameth, and never is at rest^f, after the same sort, the wicked are like the raging sea, foaming out their owne shame^g, and never rest, till hauing made shipwracke of faith^h, they bee drowned in perdition and destruction. They which worship the beast, haue no rest day nor nightⁱ. Now what beast so cruell as sinne? which not onely killeth the body, as a beast doth, but slayeth the soule^k, yea, it destroyeth both body and soule in hell^l. Therefore this indeed is the beast, which depriueth all those that serue it of liberty and rest. Of whom the Prophet *Jeremie* writeth thus; ^m They haue taught their tongues to speake lies, and they take great paines to doe wick. dly.

This,

^d Rom. 6. 21.

On the 16. of Febr. 1644
1645. 1646. 1647.
1648. 1649. 1650.

^e Exod. 5. 14.

^f Esay 57. 20.

^g Epist. Iude 13.

^h 1 Tim. 6. 9.

On the 16. of Febr. 1644
1645. 1646. 1647.
1648. 1649. 1650.
ⁱ Rev. 14. 11.

^j Sap. 1. 11.

^k Math. 10. 20.

^l Ier. 9. 7.

The sicke mans Couch.

3

This, holy King David had good experience of. Namely, that in sinne, there is nothing but sorrowes and paines: For lying here sicke in his bed¹, and feeling this same sickenesse to bee a stroke of Gods heavy hand for his offence, he cryes God heartily mercy and sayes, Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed. My soule also is sore troubled, but Lord, how long wilt thou delay? Now that his soule is sore troubled, he prooueth in this present verse; I am weary of my groanings, euery night I wash my bed, and wa-ter my couch with my teares. The soule must needs be sore troubled, which is so grievously tormented. Especially in the words of my Text, by three notable amplifications, he sheweth how serious and sincere his repentance is. First, saies hee, Not only I wash, but also I water: secondly, Not onely my bed, but also my Couch: thirdly, not onely with my groanings, but also with my teares. I water my Couch with my teares.

These will be very godly and ghostly meditations. The rather, in this time of Lent. Onely the worst, I doubt, will be mine.

Herespon I
entitle this
Sermon, The
sicke mans
Couch.
y.a. 6. 2.

The sick mans Couch:

I In the sermon,
intituled, The
mean in mour-
ning.

m Cant. 4. 2.

n Gen. 30.38.

o Psal. 119. vlt.

p 1 Reg. 7. 38.

mine. For that hauing discoursed at large of this doctrine elsewhere, (*l*) I cannot now cull out the choicest matter, but must bee faine to gather together such fragments as were then left. *I water my couch with my teares.*

The first amplification is in this word, *I water*. Not onely *I wash*, but also *I water*. The faithfull sheepe of the great Shepheard, goe vp from the *washing* place, euerie one bringing forth twinnes, and none barren among them. (*m*) For so *Jacobs* sheepe hauing conceiued at the watering troughes, brought forth strong and parti-coloured lambes. *n* *David* likewise, who before had errred and strayed like a lost sheepe, *o* making here his bed a washing place, by so much the lesse is barren in obediencie, by how much the more he is fruitfull in repentance. In *Salomons* temple stood ten Caldrons of brasle, to wash the flesh of those beasts which were to be sacrificed on the Altar. *p* *Salomons* Father maketh a water of his teares, a cauldron of his bed, an Altar of his heart, a sacrifice, not of the flesh of vnreasonable beasts, but of his owne body, a liuing sacrifice, which is his reasonable seruice

of

The sicke mans Couch.

5

of God. 4 Now the Hebrew word (4) here vsed, signifies properly, To cause to swimme, which is more, then simply to wash. And thus the Geneva translation readeth it, I cause my bedde euery night to swimme. So that as the Priests vsed to swimme in the molten Sea, (5) that they might be pure and cleane, against they performed the holy rites and seruices of the Temple : In like manner the princely Prophet washeth his bedde, yea he swimmeth in his bedde, or rather he canseth his bed to swimme in teares, as in a sea of grieve and penitent sorrow, for his sin. Neither were this so much to be wondered at, but that he frames the amplification thus ; Not onely I wash, but also I water. Watering in Scripture is attributed to sundry things. The Holy Ghost watereth. Except a man be borne againe of water, and of the holy Ghost, because the holy Ghost purgeth and cleanseth like water. The word watereth. Paul planteth, Apollo watereth, but God giues the increase. Baptisme watereth. Which was prefigured in the water of Noahs flood, and more plainly in the water that came out of Christs side. Repentance

⁹ Rom. 12. 1.
(4) *Askeb.*

(S) 1. Reg 7.27.

John 3. 9.

2.

1 Cor. 3:6.

^c Pet. 3. 21.
^d Ioh. 19. 34.

Gen. 2. 10.

x Psal. 119. 130.

Popenius Mela.

Jerem. 9. 7.

a Psal. 16. 7.

7 Amos.

b Bucerns, Tremellius, &c alij.

The sick mans Couch.

penitance watereth. As in this place, I water my couch with my teares. Out of Eden went a riuer to water the garden (6) but *Davids* eies gush out many riuers of water, *x* to water his couch with his teares. As in Sicilia there is a fountaine called *Fons Solis*, out of which at mid-day when the Sunne is neerest, floweth cold water, at mid-night when the Sunne is farthest of, floweth hot water: *y* so the Patriarch *Davids* head is full of water, *z* and his eyes a fountaine of teares, who when he enjoyed his health, as the warme sunne-shine, was cold in confessing his sinnes, but being now visited with sicknesse, his reines chastising him in the night season, *a* is so sore troubled, and withall so hot and so feruent, that eury night he wafheth his bed, and watereth, nay euen melteth his couch with teares. For this Hebrew word, (7) is diuersly translated also as well as the other. The best learned interpreters (*b*) translate it *Liquefacio*, I melt. And then the meaning is, I water my Couch so thorowly, that I make it melt with my teares. We see yce and snow swim a while in the water, but anon after they melt away:

The fickle mans Couch.

7

away : right so the holy Kings heart in middest of his brest is euен as melting waxe , & yea his very ^aCouch being rinsed and steeped in teares , melteth away as snow before the Sunne. Neither yet doth hee thinke himselfe cleane enough for all this , but still bewailing his offence, he saies with blessed *Job*, (8) Though I wash my selfe with snow water, and purge my hands most cleane , yet shalt thou plunge me in the pit, and mine own cloaths shall make me filthy.

Hence wee may learne two speciall points for our instruction. One is, that our repentance must be continuall. For the Psalmist hauing said before , (9) I haue beene weary of my groanings, addes here at the last, (10) *I will water my couch with my teares.* I haue beene wearie; and, I will be wearie, or, I haue watered, and I will water: implies a perpetuity of repentance. Wee read it commonly in the Psalme thus: The mouth of all wickednesse shall be stop ped. ^a Which is true, first in this life: where seeing before their eyes so many examples of Gods prouidence and protection ouer his children, if they will not praise him, yet they shall be enforced,

^a Psalm. 12.14.

(8) Job 9. 30.

(9) Laborauis in
gemitu meo.

(10) Stratum

meum rigabo.

Uulg.

^a Psal. 107. 42.

^b Mat. 22. 12.

^c Kepherab.
Hebr.
^d beassemath.
Chald.
^e Omnis ini quis. et
contrahit os
sum. Muscul.
Oppilabit: in
margin. Oppi-
lausit. Vulg.
^f Verse 17.
^g Verse 11.
^h Verse 34.

forced, will they nill they , at leastwise to hold their peace, and not blaspheme him. Then at the day of iudgement. For that guest, who when the King asked him, why he wanted a wedding garment , was altogether speechlesse , ^b though he be but one , yet is a patterne of all , and sheweth what a pittifull case all the wicked shall be in at that day , when their mouthes shall be stopped, hauing not a word to say for themselues. But it might as well out of the originall be translated thus ; ^(c) The mouth of all wickednesse is stopped. For foolish men are plagued for their offences, and because of their iniquities. ^d Because they rebell against the Words of the Lord , and lightly regard the Counsell of the most High: ^e Therefore many times their fruitfull land maketh he barren for the wickednesse of them that dwell therin. ^f Yet so foolish are they , that they will not once open their mouth to confess, either their owne wickednesse, or Gods goodnesse. Their mouthes are so stopped, that they will neither cry to the Lord in their trouble, that so they may be deliuered from their distresse, nor yet when they are deliuued, praise the Lord for his

The sicke mans Couch.

9

his goodness , and declare the wonders
that he doth for the children of men.
The stopping of their mouth then , is a
double , both sinne in them , and punishment
to them. A double sinne , because
they open it not , to cry vnto the Lord
for deliuernace , or to reioyce in the
Lord , and to praise him after deliuernace.
A double punishment , because for their
not praising God , their mouth shall bee
so stopt, that yet they shall not blasphem
him ; and for their not dispraising them
selues , and confessing their sinnes , and re
penting , and crying to God for pardon,
they shall haue nothing , though they
would neuer so faine , at the last to say for
themselues. Whereby we see that wicked
mens mouthes shall be stopped , because
they haue bin stopped. Seeing if they had
bin open in this life to accuse their owne
selues for their sinnes , then they should
be open also at the day of Iudgement , be
ing excused by the Lord. But , because
they haue beeene stopt here to couer their
sinne , therefore they shal be stopt here
after to discouer their shame. Now if the
wicked shall haue hard hap hereafter ,
when their mouthes shall be stopped , be
cause

The sick mans Couch.

a De Peniten-
tia. In fine.

b Omnium nota-
rum peccator.

c Et nulli rei nisi
penitentia natus

d In Psal. 137.
Quod peccar-
dum semper sit,
confitendum.

e Sed quia pecca-
ti veteris & an-
tiqui utilis sit in-
defessa confessio.

cause they haue hard hearts here, where their mouthes haue beeene stopped: then consequently the godly must at no time stop, either their mouthes from confessing, or their eies from bewailing their sinnes. *Tertullian* ^a saith of himselfe that hee is ^b a notorious sinner (*c*) and borne for nothing but for repentance, he that is *Omnium notarum peccator*, soyled with every sinne, must be *Omnium hora- rum penitens*, asoyled every houre of his sinnes. And he that is borne for nothing but for repentance, must practise repen- tance as long as he liues in this world, into which he is borne. Not sayes *Hilary*, (*d*) as though we should continually sinne, that we might continually repent, ^e but because it is very behoofefull for vs, that that sinne, which we know well, is already released by the Lord, should yet still be confessed by vs. For by this meanes, the merits of Christ are continually imputed vnto vs, which we by our sinnes had iustly deserued to be deprived of: and moreouer, though in some sort we be sure of pardon already, yet the dai- ly exercise of true repentance maketh our vocation and election more and more sure

The sicke mans Couch.

II

sure vnto vs (e.) In this sense the Psalmist sayes againe (19.) I will acknowledge my sinne, and mine iniquitie, I haue not hid, I haue not stopt my mouth, and I will not stop my mouth: I haue not hid mine iniquitie, and I will not hide mine iniquitie; a continuall repentance. As it is here also, I haue bin weary, and I will be wearie, I haue watered, and I will water: *I water my couch with my teares.*

e 2. Pet 1.10.
(19) Psal. 11.5.
Notum faciam
non abscondi.

The other point which wee may hence learne, is this, That our repentance must alwayes be ioyned with a purpose of new obedience. I haue bin weary of my groanings, saies he, that he is sure of, and that that is past. But though he haue beene wearie, yet indeede he is not wearie, seeing he purposeth twise so much as hee hath performed. For, for one performance *Laborans*, that is past, here are two purposes, *Lauabo*, and *Rigabo*, that are to come. I haue done it already, saies hee, so, so: but if I liue longer, I will doe it ofter, and better. I will wash my bed, and *I will water my couch with my teares.* So that the greatest righteouinesse of the saints in this life, consisteth rather in a dailie deploring of their sinnes, and in a faithfull purpose to

H

amend

The sicke mans Couch.

*f Nostra iustitia
tanta est in hac
vita, ut potius
Peccatorum re-
missione consistat,
quam perfectione
virtutum. Aug.
de Ciuit. Dei. l.
19.c. 27.*

(20) Rom. 7.19.

g Act. 9.15.

amend, then in any eminent and absolute perfection f. Not that wee ought to serue God by the halffes as it were, with purposes & intents, but that hereby the unperfectnesse of our obediēce may appeare, which though it bee as much as wee can doe, considering the weakenesse of our abilitie, yet it is not halfe so much as wee ought to doe, considering the excellencie of Gods law. Wherefore I shew now, not what should be, but what is, because the best obedience of ours that is, is not so much as the least part of that which should be. Harken I pray you attentively to that which S. Paul writeth; (20) To will is present with mee : but I finde no meanes to performe that which is good. For the good which I would doe, that doe I not : but the euill which I would not doe, that doe I. Now if I doe that I would not, it is no more I that doe it, but finnie that dwelleth in mee. Where the Apostle plainly distinguisheth betweene these two, to will good, and to performe good. And the one he saith is present with him; but the other he can no where finde. Now if so chosen a vessell g, will much more good, then hee can performe, then questio-

onlessc

onlesse we that are farre inferiour, please God, rather by a willing purpose to doe good, then by any full performance of that which we purpose. Agayne, whereas he saies, If I doe that I wold not, it is no more I that doe it, but sinne that dwelleth in me ; he meaneth not to excuse or extenuate his fault any way, but to shew that the principall scope and intent of his heart is to serue the law of God, howsoever contrarie to his intent by the violence of his flesh, he bee drawne to serue sinne. And therefore he saies, The good which I would, that doe I not ; but the euill which I would not, that doe I. Insinuating hereby, that the regenerate man being not wholly flesh, nor wholly spirit, but partly flesh, and partly spirit, as hee is spirit would doe that good, which as he is flesh he doth not, and as hee is flesh doth that euill, which as hee is spirit, hee would not. Which makes him also say, (21) *Studeo*, I studie, or I endeavour my selfe to haue alway a cleere conscience toward God and man. Hee speaketh not of his Apostleship, in which he was immediately inspired, and continually directed by the spirit. For touching that, hee saies else-

(21) *A&T*, 24.16.

The sicke mans Couch.

(22) *Nibil mibi
conscius sum.*
b 1 Cor.4.4.

(23) Act.11.13.

i Heb.12.7.
k 1 Cor.7.35.

l Psal.73.28.

(24) Verf. 112.

(25) Verf. 57.

wherc (22.) I am guiltie to my selfe of nothing. ^b But out of the compasse of his Apostolicall calling , hee dares not warrant that hee hath a cleare conscience euery manner of way , but onely that hee studieth or endeauoureth to haue a cleare conscience. So his fellow Disciple *Barnabas* exhorteth them of *Antioch*, that with purpose of heart, they would cleave vnto the Lord. (23) For as long as wee liue in this Tabernacle, sinne cleoueth so fast to vs ⁱ, that wee cannot constantly cleave vnto the Lord ^k. Notwithstanding at least wise in purpose of heart, it is good for vs to shake off all sinne, and onelie to hold fast vnto God ^l. But this our Prophet, euen in one Psalme , to wit, the hundred and nineteenth, affoordeth vs many pregnant Testimonies to this truth. (24) I haue applied my heart to fulfill thy statutes alwaies , euen vnto the end. Though hee cannot fulfill Gods law as well as hee would,yet as hard as he possibly can he applies it, and applies his heart to it (25) O Lord thou art my portion, I haue determined to keepe thy words. Marke yee this. He cannot say, hee hath euer kept the Word of God in deed, but yet

(26) 106.ver.

yet because his hearts desire is earnestly bent that way , hee saies ; I haue determined to keepe thy words. (26.) I haue sworne and am stedfastly resolued, to keepe thy righteous iudgements. O louing heart to God. O loathing heart to his sinnes. O zealous, O fiery words. I haue sworne , and am stedfastly resolued to keepe thy righteous iudgements. *Iurans & Statui.* This iuror hauing sworne himselfe to Gods statutes to keepe them , yet is the foreman of the quest to giue in a verdict against his owne selfe , that he hath not kept them. So that *Danids Statuo* is all one with *Pauls studeo*, and therefore though we may perhaps, and alas, doe daily (God forgiue vs) transgresse these righteous iudgements , yet our holy oath , our solemnne vow,our assured promise, our stedfast resolution, is, I hope, I am sure ought to bee, to the contrary. For after our first conuersion and vnfained repentence , as we can neuer satisfie God, so we must neuer satisfie our selues. Seeing the best thing that is in vs, is no great performance of any good, God wot, but

The sicke mans Couch.

onely a ready will to doe good : a studious endeauour to haue a cleere conscience : a purpose of the heart to cleave vnto the Lord : an applying of the heart to fulfill Gods statutes ; a settled determination to keepe Gods words : a stedfast resolution to keepe Gods righteous iudgements. As we may see in this place, *Laboravi*, I haue bin weary of my groanings, That is true, I but I purpose to doe much more hereafter. *Lauabo* and *Rigabo*. I will wash my bed, and I will water my couch. *I water my couch with my teares.*

The second amplification is in this word, my *couch*. Not onely my *bed*, but also my *couch*. The bed is a place of rest. Especially that flourishing *bed*, (27) wherin the heauenly husband giueth his well-beloued sleepe ^m. Yet as the darkenesse is no darkenesse to God, but day and night are both alike to him ⁿ: so the *bedde* is no bedde to *David*, but in it, and out of it, to him are all one. Therefore hee may well complaine with poore afflicted *Job* (28); When I say, my couch shall relieue mee, and my *bedde* shall bring comfort in my meditation, then feareidst thou mee with dreames, & astonishedst me with visions.

Now

(27) *Floridas*
testiculus.
Cant. 1.15.
m Psal. 12.7.3.
n Psal. 137.12.
(28.) Job. 7.15.

Now the fearefullest vision of all, which most astonishes him, and holds his eies waking ^o, and enforces him to wash his *bedde* with his teares, is the horrible sight and grieuous remembrance of his sinnes. Neuerthelesse, the amplification is much enlarged by that hee saies, not onely my *bedde*, but also my *couch*. For there is as I take it, a double difference betweene these two. First, a bedde to sleepe in by night : a *couch* is to sleepe vpon in the day time. As *Mephibosbeth* at noone in the heate of the day slept vpon a *couch* ^p, And *Danuid* in the afternoone rose from sleeping on his *couch* ^q, when he first saw *Iriahs* wife. Then againe, a bedde is standing and higher : a *Couch* is like a pallet, either vpon the bare floore, or else very neere it. As in *Salomons* bed-chamber, ^r the bedde was of gold, the *couch* whereby he stopt vp to his bed, of purple. (29) *Danuid* also saith, ^s I will not climbe vp into the bed of my *couch*, (30) as much to say, as into that bed, to which I ascend by a pallet or *couch*. So that his soule no question was sore troubled, when as lying sicke in bed, he wept so abundantly, that with his teares, not onely he washed his

H 4 bed

^o Psal. 88.9.

^p 2. Sam. 4.5.

^q 2. Sam. 12.2.

^r Cant. 3.10.

⁽²⁹⁾ Reclinato-
rium aurcum,
Ascensus purpu-
reus.

^s Psal. 132.

⁽³⁰⁾ Non ascen-
dim in letum
strati mei.

The sicke mans Couch.

^t Psal. 133.1.

^u Luk. 7.38.

(31) Luk. 22.44.

^x Descendentes in terram.

(32) Ios. 15.19.
Irriguum supe-
rius, & irriguum
inferius.

bed wherein he himselfe lay, but watred his couch also, which couch lay beneath or beside his bed. That precious oyntment was sure very liquid, which did runne downe from *Aarons* head to the skirts of his garments ^t. That current of teares was very swift, which streaming from *Marie* Magdalens face, was sufficient to wash Christs feete ^u. That bloody sweate was very painful, (31) which bathed our Lords body all ouer, and besides trickled downe ^x to the ground. *Axa* requested her father *Caleb* to giue her a blessing. For faith shce, thou hast giuen mee the South countrey, giue mee also springs of water. And hee gaue her (32) the springs aboue, and the springs beneath. This same blessing and gift *David* likewise had here obtained of God. For his washt bed was a spring aboue, and his watered couch a spring beneath. Euen as the oyntment, vpon *Aarons* head, was a spring aboue, vpon the skirts of his garments, a spring beneath: and the teares, vpon *Maries* face were a spring aboue, vpon Christs feete a spring beneath: and the sweate, vpon our Lords body was a spring aboue, vpon the ground a spring beneath. So here, I say,

The sick mans Couch.

19

I say, is, *irriguum superius*, & *irriguum inferius*, a spring aboue, and a spring beneath: I wash my bed, and water my couch with my teares.

Hence may wee learne one very excellent good lesson. That wee ought in the same kinde and sort as wee haue sinned, if it be possible, to make some part of amends for our sinne. *David* had hainously transgressed against God vpon his couch, where hee committed adulterie. Therefore that in the selfesame place, where before he had beene ouercome by the diuell, he might erect an eternall monument of his victorie and triumph ouer the diuell, he saies here; *I water my couch with my teares*. In the very same couch God is as highly now honoured, as he was before offended. Because *David* did before pollute it by adulterie, but now he doth sanctifie it by repentance. So the Israclites 33 once pluckt off their eare-rings to make a golden calfe; but anon after, repenting them, they offered their eare-rings to the building of the Temple. And so with the same Jewels, wherewith they did erect Idolatrie, now they maintaine Gods service. *Zacharius* (34) beeing a Publican, no doubt

33 Exod. 35.23.

34 Luk. 19.8.

(35)Luk. 7.38.

y See Mister
Fox his book of
Martyrs.

z 2.Cor. 7.11.

doubt got much of his goods by plaine briberie and extortion: but not long after, he restored all againe fourefold, and spent of his wealth very frankly & bountifullly, to giue Christ a friendly welcome, and kinde entertainement in his house. That finnefull woman (35) of whom I spake euuen now, neuer tooke halfe so much delight in entising her louers with her beautifull lockes, as now shee is glad with all her heart to wipe the very teete of our Sauour with them. A worthy example of this we haue in our owne stories. Archbishop Cranmer y of blessed me-
mory, could neuer satisfie his conscience after his recantation, till hee had burnt that hand to ashes which subscribed. And so hee tooke a holy reuenge of himselfe, as Saint *Paul* willeth vs (z), by suffering in a manner two martyrdomes, one after the other. One, which he put himselfe to, by burning first his right hand: the other, which the Papists put him to, by burning afterward his whole body. And so that constant and faithfull right hand of his, neuer so much dishonoured God by his subscription with inke to the bil, as it did honour God by his inscription with blood

blood in the fire. The Apostles wordes are generall, ^a As you haue giuen your members seruants to vncleanness to commit iniquitie, so now giue your members seruants vnto righteousnesse in holiness. Euen as the Israélites gaue their Jewels, and *Zacheus* gaue his goods, and *Mary* gaue her hayre ; and *Cranmer* gaue his hand. Yet wee reade ^b that *Origen* made himselfe an *Eunuch* : *Democritus* put out his owne eies : *Crates* cast his money into the sea : *Thracius* cut downe all his vines. *Daud* did not so. Hec kept the same *Couch* still, and onely changed his mind. As for *Origen*, strange it is, that peruerting so many other places by Allegories, onely he should peruert one place, by not admitting an Allegorie. For our Lord commanding to cut off the foote, or any part of the body which offendeth ys ^c, doth not meane wee should cut it off with a knife, but with a holy and a mortified life. Therefore *Origen* was iustly punished by vsing too little diligence, where there was great neede, because he vsed too great diligence where there was little neede ^d. How much better did *Ioseph*, ^e who being assaulted by *Putiphars* wife, did not any

a Rom.6.10.

*b Enseb. bisho.
Eccles.6.c.8.*

c Marke 9.47.

*d Ita enim, ut
cum aliquid ubi
non oportet, ad-
bibetur, illuc ubi
oportet negliga-
tur. Tertul-libro
de Penitē- initio.
e Gen.39.10.*

any way maime himselfe, but still kept his body vndefiled as the temple of the holy Ghost ? And so pleased God, as well then in chaste single life, as in chaste matrimoniē afterwards. What should I say of *Democritus*, who was blinded before hee was blinde ? *Tertullian* writeth thus of him, (36) *Democritus* putting out his owne eyes, doth by that verie remedie which hee vseth against incontinencie, professe the greatest incontinencie of all (37). But a Christian neede not put out his eies for feare of seeing a woman; for howsoeuer his bodily eye see, yet still his heart is blinde against all vnlawfull desires. Here *Tertullian* vseth two very pithie and graue reasons. One is this ; The putting out of the eyes is not a bridle to restraine incontinencie, but rather to marke to descrie it. For hee that doth so, in a manner openly confesseth, concupiscence so raigneth in him f, that hee can by no kind of meanes resist it, but by a violent boaring out of his owne eies. The other is this ; The fault is not in the eye, but in the heart. Therefore to put out the eye, is to make cleane but the out-side of the platter g. For if the

(36) In *Apologetico*
c.45. *Democritus*
excavando seip-
sum, incontinen-
tiam emendatio-
ne profitetur.
(37) At *Christi-
anus saluus occu-
lis faminam vi-
det, animo ad-
uersus libidines
excus est.*

f Rom.6.12.

g Luk.17.39.

the affection of the heart bee well ordered, the sight of the eye neede not be feare. Iust *Lot* every day seeing the vnlawfull deeds of the Sodomites ^b, was grieved with it, but not endangered by it. For he said, no doubt, with holy *Job*,ⁱ I haue made a couenant with mine eyes, not to looke vpon a maide. Now *Crates Thebanus* was not well aduised neither, who did cast his money into the sea, saying, (38) Nay sure I will drowne you first in the sea, rather then you should drowne me in couetousnesse and care. *Lactantius* reasoneth with him thus, (39) If thou contemne money so much, then doe good with it, shew thy liberalitie by it, bestow it on the poore (40). This mony that thou art ready to cast into the sea, might relieve a great many, that they perish not, by hunger or thirst, or nakednesse. The sum of this argument is this: Every *Crates* must not looke to bee *Polyrates*. Or so happily to get his money againe, as he got his ring againe. Therefore, that man cares not for money, not which flings it away, but which spends it well: not which imployes it to no vse, but which imployes it to a good vse: not which casts

b 2 Pet. 1. 8.

i Job. 31. 1.

(38) *Ego mergeros, ne ipse mergerer a vobis.*

(39) *Institut. Lc. 23. Si tantum pecuniae contemptus est, fac illam beneficium, fac humanitatem, largire pauperibus.*

(40) *Potest hoc quod perditurum est multis succurrere, ne fame, aut siti, aut nuditate moriantur.*

k Super aquas.
Eccles. 1.1.

l Genes. 18.1.

m Luk. 16.9.

n Nocturne Al-
tistica. 19.c. 13.
Homo miser va-
tes suos sibi ope-
ris detracat.

casts it into the waters, where he is never to see it againe, but which casts it vpon the waters ^k, where the poore shall finde it. For so Abraham being very rich, laide out his substance for the most part in hospitality. Hee vsed to sit at his tent doore vnder the oke of Mambre, iust about dinner tyme ^l, to see what strangers passed by, that he might bring them in with him to his table. Thus must wee (most Honourable, and blessed Christian brethren) thus must wee, I say, make vs friends of the vnrighteous Mammon, ^m that every way wee may gloriſe God, with our soules, with our bodies, with our substance, and goods. Lastly, *Thracius*, of whom *Aulus Gellius* writeth, ⁿ was for any thing that I can ſee, even at that time moſt of all drunken, when he cut downe all his Vines, leſt he ſhould be drunken. For he that ſo foolishly did cut downe all his owne Vines, by the fame reaſon, if all the Vines in the world had bin his owne, would haue cut them all downe. Howbeit, if every thing muſt bee taken away that may bee abuſed, then away with the name of God, away with the Word of God, away with all good things that

that are. Therefore we cannot allow this
deuice of *Thracius*, but we must disallow
S. *Pavels* aduice to *Timothy* ^o, Vse a little
wine for thy stomackes sake, and thine of-
ten infirmitie. For if all Vines were cut
downe, where shold *Timothy* get a little
wine? Wherefore hee holdeth a good
meane betweene two extremites. To bee
drunken is one extremitie: to cut downe
all the vines, is another extremitie. But
Timothy keeping the right meane, vseth
wine, lest all the vines shold bee cutte
downe; and yet but a little wine, lest hee
shold bee drunken. Hee vseth wine, to
helpe all infirmitie, and yet but a little
wine, to avoid superfluitie. And hee puts
modicum before the *vinnum*, the little before
the wine, as S. *Bernard* noteth ^p: Because
of two extremities, drunkennesse and dry-
nesse, that he knowes to be the greater, this
to be the lesser. Therefore hee is not so
desirous to drinke wine, that his stomacke
may bee strengthned, as hee is carefull to
drinke but a little wine, lest his head
should bee weakened. To conclude then,
Daniel dealeth not so with his Couch, as
Origen did with his body: as *Democritus*
did with his eyes: as *Crates* did with his
money:

^o 1 Tim. 5. 23.
Modico vino
vtere, Vulg.

^p Omnes nimi-
rum ex quo mo-
nachis sumus, in-
firmum floma-
chum habemus,
Et iam necessari-
um apostolis de-
utendo tino con-
silium acrito no
negligimus: mo-
dico tamen quod
ille praemit ne-
scio cur praeter-
missio. In Apolo-
gia ad Guliel-
mum Abbatem,
versus finem. At
si dicret, vinnum
Apostolus admit-
tit, monachus
immissit: modi-
cum, Apostolus
praemit, mona-
chus praetermis-
tit.

money, as *Thraciss* did with his vines: no such matter, but contrarywise: *Enen* as *Joseph* with that same body did raise vp himselfe a holy seede, wherewith others commit vncleanesse: and *Lot* with those same eies did lament the sinnes of his people, wherewith others allure, and are allured to lightnesse: and *Abraham* with that same money did entertaine strangers, wherewith others are cast away, when they haue cast it away about nothing: and *Timothie* with those same wines did helpe his digestion, wherewith others ouerwhelme their nature: so *David* in that very same couch, wherein many commit folly, and wherein once hee himselfe also had bin as much ouerseene as any other, doth now offer vp the sacrifice of his sorrowfull soule, and contrite spirit to God: so that hee buts not off any member from his body, but praiest that hee himselfe (as hee had well deserued) might not bee cut off, as a dead member from the body of Christ: he puts not out his owne eies, but almost weepes them out: he drownes not his couch in the sea, but in his teares: he avoides drunkennesse, not by cutting downe all his vines, but by taking the cup
et

of saluation , and calling vpon the name
of the Lord ^q, and drinking vp this cup
full of *Vinum Angelorum* , the teares of
which he saies here , *I water my couch with
my teares.*

The third and last amplification is in
the last word, with my teares. Not onely
with my groanings, but also with my teares.
The Church militant here on earth is re-
sembled to a turtle. The voice of the tur-
tle is heard in our land. (41) Because (42)
the voice of the turtle is nor cheerefull
or merry, but groaning or mourning, Now
in sacrificing the turtle . 43 among ma-
ny other ceremonies, the Priest was ap-
pointed to wring the head of it back-
ward. *David* also cleapeth himselfe a tur-
tle when he saies, O deliuer not the soule
of thy turtle dove into the hands of the
enemies. And he is sacrificed by hauing
his head wrung backward as it were,
when as looking backward to his former
sinnes, he groaneth , and is weary of his
groanings. But yet the amplification
runnes in a farre higher stile, for that hee
saies, Not onely with my groanings, but al-
so with my teares. *Augustus Cesar* was
much delighted in the companie of

^q Psal.16.13.

^r Est lacryma
pingue holocas-
tum, virtutum
mater, culparum
laudatum, Ange-
lorum vinum.
Joba. clamacuſ.

(41) Cant.2.12.

(42) *Turtur ge-*
mit, non canit.

(43) Leu.1.15.

*44 Sedeo inter
suspiria & la-
crymas.*

¶ Reg. 18.44.

¶ Eccles. 1.7.

** Lam. 2. 13.*

learned men. Especially of two famous Poets which liued in his time, *Virgil* and *Horace*. Of the which, *Virgil* was so much giuen to groaning and sighing, that com-
monly he was called *Suspirabundus*; and *Horace* was borne bleare-eyed. There-
fore vpon a time *Augustus* sitting in the
middest betweene *Virgil* and *Horace*, and
one that might be bold asking him
what he did? Marie, saies he, (44) I sit
heere betweene groanings and *teares*.
Out *Augustus*, King *David* I meane,
sitteth not betweene groanings and *teares*, but lieth sick in his bed, very sore
troubled, and euen almost ouerwhelmed
with them both. For as that little cloud
like a mans hand, which *Elizew* saw,
brought with it at length a great showre
(*t*): in semblable wise, those groanings of
his, as a cloud, or as a thunder, did give
warning in a manner, that anon after
would follow a dreery showre of *teares*.
And as the sea sends foorth floods which
water the whole earth: "so the sweete
Singer of Israel otherwise, but here alas
the pitifullst weeper in the world, his con-
trition being great like the Sea (*x*),
makes a flood as I may say, and waters
his

his Couch with his teares. Saint Austin (45) warranteth both these comparisons of a shewre of teares, and of a floud of teares. The first in these words; (46) When I deeply considered with my selfe the miserable estate wherein I stood, (47) there arose in my heart a tempestuous storne, bringing with it a mighty shewre of teares. There is a shewre of teares. The second in these words, (48) Then I layd me downe flat groueling vpon the ground vnder a certaine fig-tree and did let mine eyes weepe, and spare not, euen their fill, as much as they would (49) and presently gushed forth whole floods of teares. Here is a floud of teares. (50)

Hence we may gather two very profitable notes, worthy of our remembrance. The first is, That every new act of sin must be bewailed by a new act of repentance. Not that it is possible for vs to reckon vp, or euen so much as to remember all and every of our sinnes, but that hauing heartily repented of those or of that sinne which most dangerously hath wasted and almost destroyed our conscience, then we ought at the last to say with the Psalmist, (7) Who can tell him

45 Confess. l. 8.
cap. 12.

46 Vbi alta con-
fideratio conges-
fit totam miseri-
am meam in cor-
porellu cordis mei.

47 Oborta est
procolla ingens
serens ingentem
imbrem lacry-
marum.

48 Ego sub qua-
dam fici arbore
stravis me, & di-
missi haben. ss la-
crynias.

49 Et prorupe-
runt flumina o-
culorum meorum.
50 Perque sinus
lacryma flumi-
nis inslavit.

Psal. 19. 12.

The sicke mans Couch.

how oft he offendeth ? O cleanse thou me from my secret sinnes. This same holy Prophet, euen when he was in the state of grace , defiled himselfe with another mans wife. Yet he slept not ouer-long in this sinne, but being awaked by the Prophet *Nathan* , and more throughly by this sielknesse which was Gods messenger vnto him, he renewed his repentance, *and watered his couch with his teares*. So must we. For it is nothing but a slander which the Church of Rome casteth vpon vs , that forsooth we should teach, a man whose person is iustified by faith in Christ committing some foule act , is neuer a whit the worse for it. Nay, our doctrine is this , That such an one hath hurt himselfe two waies. In respect of his owne guiltinessse, and in respect of Gods righteousnesse. For the first; though God for his part doe not breake off the purpose of adoption, and adiudge him to wrath, and therefore he is not guiltie of condemnation for sinne ; yet he is simply guiltie of sin, and hath grieuously wounded his owne conscience. For the secorid, though God againe hath pardoned all the sins of his elect, euen those that are to come , by his decree,

decree, by his promise, by the valew and
price of his Sonnes merits, yet absolutely
and actually he doth not apply this par-
don to the apprehension and feeling of
the sinners faith, till he recouer himselfe,
and renew his repentance. Marie this we
teach, that God vpholdeth his chosen
children so by Faith and Repentance,
that it is vnpossible any of them should
die in finall impenitencie. But that sweet
sanctifying Spirit which dwelleth in
them, is still busie like a Bee as we say, and
neuer leaueth stinging them, and stir-
ring them vp to repentance, and wor-
king them like waxe (as it were) till as
much as it was before grieued for their
aversion by sinne, so much it be after
delighted for their conuersion by a-
mendment of life. Therefore as they all
need not to doubt a whit of their sal-
uation, who after they haue fallen asleep
in sinne, awake betimes, *and water their couch with their teares*: so I assure you (Ho-
ly Brethren) their case is dangerous and
desperate, nay, they are in a cursed case,
which will not be awaked, but lie still slee-
ping and snoring in sin. Seeing no pardon
can be procured, but where repentance is

I 3 renewed.

The fiske mans Couch.

*Art. 42. v. 14
Gloss to Luke 17. 4
Thou art bound to forgive him seven times in a day.*
522 Luke 17. 4

*We are bound in debt
to forgive our brother
if he combs his fault
so often as we do.
For if we do but one
thing not done before
him, he will say to us
that it is not so
done to us, and it is not
so done to us.*

*But com not sheep wi
th foraignesse to our
familie, for if we do
the same abuse to them,*

* *Ezecl. 18. 21.*

*Naaman was bound
to wash himselfe in Jordan
522 Reg. 5. 10.*

renewed. For God doth not giue vs rules to keepe, and breake them himselfe. Now his rule is this, (51) Though thy brother sinne against thee seven times in a day, and seuen tunces in a day tuncem againe to thee, saying, It repente me; thou shalt forgiue him. Therefore as I am bound to forgiue my brother, in deed, though he doe not aske me forgiuenesse, but I am not bound to goe to him, and tell him, I forgiue him, except he first come to me and tell me, He repents; but if he doe thus, then am I bound also to tell him I forgiue him: so the Lord, though in the gracious degree of his Fatherly adoption he haue sealed vp the remission of all our sinnes, yet he doth not open the bag and shew the treasures of his mercy to vs ward in it, till he see vs become new men. For then he hath bound himselfe by his louing promise, and hath giuen vs his Word, that he will forgiue vs our sin. At what time soeuer a sinner repente, saith he, * and watereth his couch with his teares, I will remember his iniquities no more. Naaman the Syrian was willed to wash himselfe seuen times in Jordan. (52) Why seuen times? was not one time

The sicke mans Couch.

43

time enough? Yes surely. For him it was enough, but not for vs. For that was done rather for our example, then for his benefit, seeing his malady was onely aleprosie: but our soule is leprous with sinne. And therefore if he for one leprosie washt himselfe seuen times, how much more ought we euery time we sinne to be sorry for it, and if we doe not wash our selues seuen times for one sinne, yet at the least wise to wash our selues seuen times for seuen sinnes, seeing the most iult of ys all, as *Solomon witnesseth*, may seuen times fall in one day? Or rather many men in the world haue not onely seuen deadly sinnes, but euen seuen diuels in them, which they can no wayes wash out, but by bitter weeping and watering their couch with their teares. To the Angel of *Ephesus* thus saith the spirit (53,) Remember from whence thou art fallen, and repent, and doe the first workes, or else I will remoue thy candlesticke out of his place. So that if we let our sinne stand still, our candlesticke shall be remooued: but if we would haue our candlesticke stand still, our sinne must be remoued. We must repent

Grammaticus ueritatem

Prou. 24. 16.

Mary regna in seculis
Exodus 20. 12.
Matthew 10. 28.
Luke 8. 12.
Revelation 2. 10.
Revelation 2. 23.
Revelation 2. 24.
Revelation 2. 25.

53 Reu. 2. 5.

The sick mans Couch.

(54) 2 Cor. 5.10.

and doe the first works, not those which we must repent of, but those which we are fallen from. Wonderfull are the words of the Apostle; God hath committed the word of reconciliation vnto vs, therefore we are Christs Embassadours, and God entreating you as it were by vs, we beseech you in the name of Christ, that you would be reconciled to God 54. What, may some man say, were not the Corinthians reconciled alreadie? wherefore then is the Apostle so earnest about nothing? I but they doe not understand the Apostle which make this obiectiōn. He knew well enough they were reconciled before. But he knew as well, the best of vs all cannot stand in Gods fauour one minute of an houre without a good mediatour. For since our first reconciliation to God, we haue so often offended his Maisticie, that if we doe not plie him with humble supplications, and daily petitions, and heartie repentance, and vnfaigned teares, he and we cannot possibly be friends. And therefore the Apostle calleth vpon the Corinthians so earnestly, and cries to them, and saies, Take heed, Feare God, Offend him not, Yee

Yee can get nothing by falling out with him. But in case you haue beeene ouertaken with any sinne, ^c yee haue an aduocate with the Father, ^d Flic vnto him for succour. If you be wise, be reconciled to God as soone as you can, God entreateth you: (O mercifull Lord, doest thou sue and seeke to vs? and is there any thing in the world that we can pleasure thee in? can our goodnesse reach vnto thee? ^e and doest thou entreat vs? yea saies he,) God entreateth you, and we his Embassadours in the name of Iesus Christ beseech you, that you would be reconciled to God. Be reconciled to God, and though you haue offended him never so much, he will be reconciled to you. Assure your selues, you may lay your life of it, hee will presently turne vnto you, if you in true repentence will turne vnto him, and wa-
ter your couch with your teares. For so this our Prophet did no sooner confess his fault, but *Nathan* proclaimed his pardon (55). Whereupon he himselfe also hath these words, (56) I said I will confess my wickednesse vnto the Lord, and thou forgauest the iniquitie of my sin. As the Lionesse having bin false to the Lion,

^c Gal. 6.1.

^d 1 John 2.1.

^e Psalm. 16.2.

¹
55. 2 Sam. 12.13
56. Psal. 32.5.

²

Lyon, by going to a Libard; and the Storke conforting with any other besides her owne mate, wash themselues before they dare returne home: in like manner the Prophet here, before he can be reconciled to God, after this great breach by adultery and murther, f is faine to wash his bed, and to water his couch with his teares. But here a question may arise: If the faithfull be subject, neither to eternall condemnation when they doe sinne, nor yet to finall impenitency when they haue sinned, what need they at all, either a-uid sinne, for which they shall not be condemned, or else hasten their re pen tance, of which they shall not be de priued? This question consisteth of two parts. The one touching condemnation: the other touching impenitency. To the former part I say as before. Though there be sinne in them, yet there is no con demnation to them which are in Christ Iesus g. But how? this is no thankes to them that sinne; thereby making them selues guilty of sin, and as much as in them lyeth subject also to condenmation for the same: but onely to God, who wrap peth vp all the innes of his children in

the bowels of his deare Sonne, that they
appeare not in his sight to condemne
them, either in this world, or in the world
to come. As *Shem* went backward, and
couered his fathers nakednesse: ^{so} God
casteth our sinnes behind his backe, and
doth not impute them to vs. Howbeit
though condemnation need not be fea-
red, yet there are reasons know besides
to perswade all those to hate sinne, that
love God. One is, because God doth vsu-
ally withdraw the outward signes of his
fauour from them which forget their du-
ty towards him. The whole booke of *Job*
is prooife sufficient. Especially, in one
place he saith, I have sinned, what shall
I doe vnto thee, O thou preseruer of men?
why hast thou set me as a marke against
thee, so that I am a burden to my selfe?
And *David*. Why standest thou so
farre off, O Lord, and hidest thy selfe in
the needfull time of trouble? For as *Io-
seph* made himselfe strange to his Bre-
thren, and spake vnto them roughly (!),
though he loued them well enough: euen
to the Lord, though he take not his mer-
cy from his children, yet bee chaitiseth
their iniquities with rods, and their sinnes
with

Gen. 9. 23.

Psal. 44. 24.

Gen. 42. 7.

The sick mans Couch.

² Psal. 39. 13.

² Job 13. 16.

² Psal. 51. 12.

² Thes. 5. 19.

² Rom. 11. 29.

² Heb. 6. 6.

with scourges. ² Another is, because the faithful sinning, lose the inward feeling of Gods fauour. As Job testifieth in these words; Thou writest bitter things against mee, and thou wilt consume mee with the sinnes of my youth. ² And David, O giue me the comfort of thy helpe againe, and establish mee with thy free spirit. ² Hee wanted not Gods helpe nor his Spirit, but yet he was so discouraged and cast downe in his owne conscience, that he felte not the comfortable taste of Gods helpe, nor the blessed freedome of his Spirit. And even so generally, the godly sinning, though they quench not the Spirit altogether: ² yet by grieuing it, they felte such a desolation in their soules, as if they were quite cast out of fauour with God. To the latter part of this question I answer, that the sinnes of the godly are therefore without repentance, because the graces of God are without repentance. ² And as it is vnpossible that they which sinne in despite of the Spirit, should be renewed by repentance, ² so it is vnpossible that they shoud not be renewed by repenteance which sinne of infirmitie, as all the faithfull

The sicke mans Couch.

49

faithfull doe. For though the flesh haue
the vpper hand, one while enforcing them
to sinne, yet the Spirit will get the maste-
rie another while, making them heartilie
sorrie for their sinne. Neuertherless, great
realon is it they should not abuse the pa-
tience of God, moouing them to repen-
tance, ^s but rather that they should in-
stantly stirre vp this gift of God in them,
to which they are sure at length the course
and motion of Gods Spirit wil bring them.
For first, what a horrible thing is it, either
for God to withdraw his fatherly and fa-
vourable countenance from vs, or for vs
to haue a hell as it were in our owne con-
sciences, both which as I haue alreadie
shewed, doe necessarily follow sinne? Be-
sides, seeing all the good we get by sinne,
is repentance and grieve, farre better it
is to beginne betimes to repent, and so
forthwith to enjoy the comfortable fee-
ling of Gods mercifull pardon, then by
deferring our repentance, itill to be tor-
mented with the horrour of our guiltie
conscience. Moreover, the end is not
abarre against the meanes, but rather a
great furtherer, and settler of them on
forward. We being therefore sure we shall
repent

^s Rom. 3.4.

^t 1 Tim. 1.6.

The sick mans Couch.

^a *Esa. 1.17.*

^x *Acts 27.44.*

^y *1 Tim. 4. 2.*

^z *Eph. 4.19.*

<sup>* Confusione pec-
candi tollit sen-
sum peccati, Aug.</sup>

^b *Heb. 5. 14.*

^c *Celandine.*

^d *Dittany.*

^e *2 Reg. 20.15.*

repent at the last, ought never a whit the
lesse to vse the meanes as soone as we can
by ceasing to doe ill, and learning to doe
well ^w: even as S. Paul though he knew
certainly he should not perish in that
shipwracke, yet he vied the best meanes
he could to saue his life. ^x Lastly, this
is one maine difference betweene the
wicked and the godly, that they hauing
their consciences feared with a hotte
yron, ^y and being past feeling ^z, goe
on still in sinning without any sense of
sinne: ^a but these, hauing their senses
exercised to discerne betweene good and
euill, ^b neuer rest if they be hurt with
the sting of sinne, till they be eftsoones
salued and healed by Gods mercy. For
as the Swallow perceiuing himselfe al-
most blind, presently seeketh out the
heare Chelidonia (^c) and the Hart fee-
ling himselfe shot with an arrow sticking
in him, forthwith runneth to the heare
Dictamus (^d) right so doe the godly.
Take Ezechias for an example of a Swal-
low. All that is in mine house haue they
seen, there is nothing among my trea-
tures that I haue not shewed them (^e).
There he is blind. For the more trea-
sures

sures the King of Babes Embassadours saw, the more was *Ezechias* blinded with ambition in shewing them. Like a Crane or a Swallow, so did I chatter, I did mourne as a Dove. I shall walke weakely all my yeeres in the bitterness of my soule. *f* Here is the Chelidonia. For this bitterness of his soule, doth cure the blindness of his soule. Take *Iob* for an example of a Hart. The arrowes of the almighty are in me, the venome whereof doth drinke vp my spirit, and the terrors of God fight against me. *g* There he is shot. For if he had not bin strooken before with the arrowes of his owne wickednes, he should never haue beene strooken thus with the arrowes of Gods correction, I abhorre my selfe and repent in dust and ashes *h*. Here is the Dictamus. For this abhorring of himselfe is a reconering of himselte: and the sooner he repents in dust and ashes, the sooner he is freed from all his sinnes, and from all the punishments due to the same. But now some man may further obiect and say, He is not yet fully satisfied for this latter part, because talke as long as we will, all these inconueniences which come, as hath bin declared, by perseue-

f Esa. 38. 14, 15.

g A better wylde Example
of a Hart, & of a
Hart of St. Pauls.

h Iob 43. 6.

b Iob 43. 6.

The sicke mans Couch.

persevering in sinne, are either no bridle at all, or else not so strong a bridle to restaine men from sinne, as if they bee perswaded, they may by finning quite and cleane lose all iustifying grace, and so may be finally impenitent when they die. But he which will put foorth this doubt, must remember that the children of God are led by the Spirit of God. ⁱ And the spirit, though not in the same degree, yet in the same sort worketh in all those that haue beene, are, or shall be sanctified. ^k Who as they serue God not for any serile feare of losing their faith, or of dying in impenitency, or such like, but onely for pure loue of his Maiestie : so they can neither will nor choose, but being bitten with sinne, they must needs in their soules and consciences feele the smart of it. Therefore S. Paul saith, The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that yee cannot doe the same things that yee would ^l. For if the faichfull would doe Gods will in earth as it is in Heauen, and serue him as obediently, and as perfectly as the good Angels doe, they cannot, because still in them the flesh lusteth

^j Rom. 8.14.

^k 2 Cor. 4. 13.
Eundem spiritu.

^l Gal. 5. 17.

lusteth against the spirit : and so agayne, if they would sinne with full content, or with an obstinate purpose to continue in sinne, as the euill angels doe, they cannot doe this neither, because still in them the spirit lusteth against the flesh. Which spirit, though it may for a time bee shutte vp as it were, yet it will finde meapes well enough at length to shew it selfe. Thus *Elisha* saith, The spirit within me compelleth me Behold, my belly is as wine which hath no vent, and like the new bottles that burst : Therefore will I speake, that I may take breath ^m. As *Elisha* then kept silence some while euen from good words, though it were paine and griefe to him : but at the last the fire kindling, and his heart beeing hotte within him, spake with his tongue ⁿ : so the spirit of God in all the elect of God, is like wine put into a bottle, which will haue a vent to spurge out, or else it will burst the bottle, or like fire rakte vp in embers, which will haue a passage to burne out, or else it will consume the whole houle ^o. And therefore Saint *John* likewise saith ; Whosoeuer is borne of God doth not sinne : for his seede remaineth

Ch 8 Spirit is wine
compelleth me too
32.29.

^m Job.32.19.

ⁿ Psal.39.3.

^o 1 Joh.2.9.

The sickemans Couch.

in him, neither can hee sinne, because hee
is borne of God. Marke yee this well. The
Apostle thinketh it not enough to say,
Hee doth not sinne : but addeth more-
over, Hee cannot sinne. What is that? To
wit, presumptuously without feare, hee
doth not sinne: and desperately without
remorse, hee can not sinne, He can not sin.
I say, presumptuously, as Pharash did;
desperately, as Cain did; malitiously as
Iudas did; blasphemously, as Julian did:
He cannot, hee cannot sinne thus. Why
so, Because the seede of God remaineth
still in him. And what is the seede of
God? It is the spirit of God, of which S.
Paul said even now. The spirit lusteth a-
gainst the flesh, and these are contrary
one to the other, so that yee cannot doe the
same thing that yee would. Yee doe not
sinne, nay yee cannot sinne as the flesh
would haue you, yee cannot doe the same
things that yee would: but yee doe, nay yee
can not choole but doe many times as
the seede of God remaining in you, and
as the spirit of God lusting in you, would
haue you. So that this is a legall kinde of
preaching to say, Take heed: you sinne
not: yee may happen so to lose your
faith:

faith : to lose all the iustifying gracie
which God hath giuen vs : to bee for e-
uer excluded out of the Kingdome of
heauen. This is to bee said to vassals, to
drudges, to slaues, not to sonnes. To sonnes
this may be better said p ; Take heede
yee sinne not : God hath adopted you and
giuen you the earnest of his spirit q :
Therefore grieue not this sweet spirit,
whereby yee are sealed vp to the day
of redemption^r. If yee be louing children
indeed, though there were no hell to feare,
no heauen to hope for, no tormentes to
dread, no rewards to expect, yet wee will
obey your good father, and be the sorrow-
fulllest Creatures in the world, if you haue
but once displeased him, onely for the
meere loue yee beare towards him, and
for the vnspeakeable loue he hath shew-
ed towards you s. For if hee gaue his
onely begotten Sonne to die for you when
yee were his enemies t, now yee are sons,
and such deare sonnes in his dearest
Sonne u, what dutie will you denie him ?
what loyaltie will you grudge him ? what
hearty thankefulnesse, and good will is
there which yee will not afford him ?
what faithful honour and seruice is there

*multa misericordia tua noster
p Heb. 12. 5.
q 2 Cor. 5. 5.*

Eph. 4. 30.

*f Diligenti deum
sufficit ei placere
quem diligit,
qua nulla maior
expetenda est re-
muneratio quam
ipsa dilectio.*

*Leo M agnus
Serm. 7. de Fe-
lacio.*

*g Rom. 5. 10.
h Eph 1. 6.*

which you will not yeeld him? In one word, (yee holy ones of God, I speake now to you all, beloved) hee which stands much vpon this obiection, hath no faith, no repentance, no iustifying grace at all, in him. For the faithfull will neuer make that libertie which Christ hath purchased for them with his precious blood, a cloake to couer their wickednesse ^x, but rather a spurre to incite them to godlinnesse ^y: Neyther will they at any time reason thus ^z, Wee will sinne, because wee are not vnder the Law, but vnder grace: nor yet thus, ^a Wee will continue in sinne, that grace may abound: but alwaies thus; ^b By that wee are dead to sinne, wee gather that wee are aline to God: or else thus; ^c The grace of God hath appeared, teaching vs to denie vngodlinnes and worldly lusts. Thus you see then how in the regenerate man, energ new act of sinne, must be bewailed by a new act of Repentance. For God will not forgive me, except I repent, no more then I am bound to tell my brother, I forgive him, except hee tell mee. Hencepents. Naaman must wash himselfe seuen times, before hee can bee cleane: the

Angell

x 1 Pet. 2. 19.

y Luk. 1. 74.
Liberamur, ut
Ierusalem es.z Rom. 6. 15.
a Rom. 6. 2.

b Rom. 6. 11.

c Tit. 2. 11.

Angell of *Ephesus* must rise from his fall,
and doe the first workes, or else his Can-
dlesticke shall be remooued: the Church
of Corinth, though it bee neuer so Holy,
yet by sinne violating Gods loue, must
oftentimes bee reconciled anew: even
King David in this place, though he were
a man according to Gods owne heart, yet
before Nathan would absolve him, he was
faine to cry Peccavi, and before God
would forgive him, he was faine to con-
fesse his wickednesse, and to water his couch
with his seares.

The second note is, That a great act
of sinne must bee bewailed with a great
act of Repentance. I meane not, that
any paine or griefe of ours, can make
satiafaction for the least of our sinnes,
or that ony contrition can be any cause
of remission, but onely that where
time hath abounded, there sorrowe
should abound also, that Grace may
superabound at the last ^d. The School-
men shew heere, that great griefe may
bee considered two waies. According
to a mans appretiation, and accor-
ding to his intension ^e. As the Patri-
arke *Iacob* in his intension did lament

^a + the 2d actio
+ mind may of beyn
+ of M. Euclides heart
+ to contrite not
+ and abundantly
+ say hit on raychitio
+ all half fulfylled
+ for myng. 16. 1.
+ sc. leg. 1. 1. 1. 1.
+ d Rom. 5. 10.
+ hat wates
+ bounde
+ by
+ e Vide Bellar.
+ d Penitentia
+ libro. 2. c. 12.

The sicke mans Couch.

f Gen. 37:34.

his sonne *Joseph*, whom he thought to bee dead, more pitifully, then he did any sinne that we reade of^f; but in the appretiation or estimation which hee had of the haynousnesse of sinne, certainly hee would rather haue lost tenne sonnes, then once haue sinned against God. Therefore, howsoever in intention, sorrow for sinne bee none of the greatest, yet in appretiation, they would euer haue it excessiue. But we neede not borrow such vncouth words of the Schoolemen to expresse our meaning, if we can tel how to vse those words which we haue of our owne. For if wee looke narrowly into this place, wee shall see that the Prophet *David* is both wailes in the highest degree sorrowfull. First, by how much the more dearely he esteemed Gods loue and friendshippe, then the health of his body, by so much the more is hee grieued, that that is violated, then that this is endangered. And yet againe, how intensiuely and bitterly hee bewaileth not so much the sickenesse of his body, as the cause thereof the sinne of his soule, appeareth in that hee trifled not, but washeth his bedde, and watereth his couch with his teares. Wee reade of three

three that Christ raised from death, *Ias-*
nus daughter: the widowes sonne: and La-
zarus. For raising vp of *Iasrus* daugh-
ter (57) many weeping and wailing great-
ly for her, he came to the house, and went
in where she lay: and suffered but a very
few to goe in with him, and tooke her by
the hand, and said vnto her, Maiden arise:
and straightway shew arose and walked:
and charge was giuen, that this should not
bee told abroad. For raising vp the wi-
dowes sonne, (58) much people of the
cittie weeping with his mother for him,
who was now carried out of the gate to be
buried, hee went and touched the coffin:
and said, Young man arise: and hee that
was dead sate vp, and began to speake, and
he deliuered him to his mother, and the
rumor hereof went forth throughout all
Iudea. For raising vp *Lazarus*, (59)
when hee saw *Mary* weepe, and the Iewes
also weepe which came with her, hee groan-
ed in the spirit; he was troubled in him-
selfe, hee, vnderstanding hee had bin dead
and buried fourre daies, wept for him, hee
groned againe, hee came to the graue, hee
caused the graue-stone to bee taken away,
hee lifted vp his eies to his father, hee

g De tote bac
Alegoria, vnde
Aug. serm. 44. de
Veribus Domini
& Tract. 42. in
Johannem, Eraf-
mum etiam in
consciencie de Mi-
sericordia dei. &
Ferum in Ioban.
c. II. Hanc ap-
probat & Calu-
nus in Luc. v. 12.
his verbis Sca-
rus iunarem
bunc q. em Christo
plus a morte sus-
citur, speciem
esse spiritualis
vita quam nobis
restituit.

(57) Mar. 38.

& deinceps.

(58) Luc. 7. 22.

& deinceps.

(59) Ioh. 11. 33.

& deinceps.

The sick mans Couch.

(60) *Istia tria genera mortuorum sunt tria genera peccatorum.*
Aug. ser.
44. de verbiis
Domini.

h *Resuscitauit filium Archisynagori adhuc in domo iacente, resuscitauit inuenientem filium viduae extra portam ciuitatis elquum, resuscitauit Lazarum sepultum quatuordecim annos: Aug. Tractatu.*
49. in Iohann.

prayed very ferently: hee cryed with a lound voice, *Litterum*, come foorth: then hee that was dead came foorth, bound hand and foote with bands, and his face was bound with a napkin: and Iesus said vnto them, Loose him and let him goe. Now these three sorts of coarses, are three sorts of sinners, (60) *Layrus* daughtef, lying dead in her fathers house, resembleth them that sinne by inward consent: the widowes sohne, being carried out of the gate of the citie, them that sinne by outward act: *Lazarus*, hauing beeinge dead and buried fourteies, them that sinne by continual custome. The first, was dead but one houre: the second, but one day: the third, fourteies; The young maiden lay in a bed: the young man, in a coffin: *Lazarus*, in gracie. For the first, Christ touched her hand: for the second, hee touched the coffin: for the third, hee touched nothing, before their raysing vp; because the maidenh figurid those that sinne, not so much in act as in content, hee touched her hand which had beeene no great instrument of any act: because the young man had sinned in act, but

but not in custome, into which hee might haue fallen if he had liued longer, hee touched the coffin which kept him from custome : because *Lazarus* smelled ha-
ving beene dead now foure daies ; the first
day by conceiuing sinne , the second by
consenting to sinne , the third by acting
sinne , the fourth by continuing in sinne ;
Christ touched him not at all. At the
raising of the first ; few were present , and
they were charged also to make no words
of it , that the maiden might bee lesse sha-
med , which had sinned for the most part
but in consent : at the raising of the se-
cond , much people of the citie were pre-
sent , and the thing was noised abroad
farre and neare , that the young man
might bee more ashamed , which had sinned
also in act : at the raising of the third ,
a huge number of Jewes were present ,
which saw his face bound with a napkin ,
to testifie the extreme confusion and
shame that covered his face , and they
loosed him themselves and let him
goe , beeing eye-witnesses of his serui-
tude and slauerie , which had sinned so
long by custome . After their raising vp :
Iairus daughter straitway arose & walked ,
because

i Prima est qua-
titatatio dele-
tationis in corde ,
secunda conser-
fio , tertium fac-
tum , quarta con-
suetudo .

Aug. sermones .

k Residet enim,
 quis peccare de-
 finens erigit se
 ad propositum
 vita melioris,
 loquitur: quis
 confessus suam
 turpitudinem,
 agnoscit dei mi-
 sericordiam redi-
 dit: tur vivus ma-
 tri peractu reme-
 dijs restituitur
 Ecclesie. E com-
 munioni rase.
 ubi supra.

l Regales illa im-
 posita sepulcro,
 ipsa est vis dura
 consuetudinis,
 quod premuntur
 anima, nec resur-
 gunt, nec respira-
 re permittuntur.
 Aug scim 44

because for her that had stopt aside but by consenting to sinne, it was easie to recover and to arise, and forthwith to walke in the way of Gods commandements: the widowes sonne falle vp, began to speake, was deliuered to his mother, because for him that had actually committed sinne, it was a harder matter to recover, and therefore by little and little hee came to it, k first fitting vp, by raising vp himselfe to a purpose of amendment, then beginning to speake, by confessing his owne misery, and acknowledging Gods mercy. Lastly, being deliuered to his mother, by returning to the bosome of the holy Church, and enioying the remission of his sinnes: Lazarus came foorth bound hand and foote with bands, because for him that had a stone laide vpon him ¹, and had made his heart as hard as a graue stone, or as a nether millstone by making a custome, and as it were a trade of sinne, it was a matter vnpossible to our thinking to recover, onely the omnipotent power of Christ could bring him foorth bound hand and foote, and breake these bands asunder, and restore him againe to the liberty of the sonnes of God.

For

For you must know (61) that thirty yeeres oldhee was when he was raised vp, and thirty yeeres more hee liued after hee had beene raised vp; So that halfe his life he spent in sinne, the other halfe in repentance of sinne. But I haue a little forgot my selfe. Yet it will be no great fault (Right Honourable, and beloued in our Lord.) if it will please you to pardon it. I should haue obserued to you in the first place; how Christ was earnestly requested to raise vp the first ^a; but raised vp the two last of his owne accord ^b, and contrarywise, how for the two first their friends onely wept ^c, but for the last, besides his sisters and friends, Christ also wept exceedingly ^d. These are verie important matters, and properly belonging to the point in hand. For seeing the young maiden by sinning in consent had lesse offended Christ, hee would not haue troubled himselfe about her, but vpon intreatie of others: but the two last, the one an actuall, the other a customable sinner, which were in a more dangerous estate, hee came to, being brought by the bowels onely of his owne mercie, and rased them vp: on the other side, the two first

(61) Ex Epiphanius Catalogo dogmatum Manichaei.

^a Mark.5.23.

^b Luk.7.13.

^c Ioh.11.37.

^d Mar.5.38. &

Luk.7.13.

^e Ioh.11.35.

first hauing sinned, the one in thought, the other in deede, did not so much moue Christ as *Lazarus*, which was growne to a custome in sinning both waies, and therefore for them hee was content their friends onely should weepe, but for this last hee wept, and troubled his owne selfe very much. So that the first hee neither restored of his owne accord, nor yet wept for her: the second, hee restored of his owne accord, but wept not for him: the third hee both restored of his owne accord, and also wept for him. Why so? The reason is this: The young maidens sinne, the leſſe it hazarded her owne soule, the leſſe it grieved Christs Soule, and so the leſſe hee had a care, either to cure it, or to rie it; the young mans sin being neither so ſmall as the Maydens, nor ſo great as *Lazarus*, Christ raised him vp of his owne accord, because hee was more then a ſinner in thought, and yet wept not for him, because he was leſſe then a ſinner in custome: *Lazarus* ſinne, the more ranke and deadly it was, the more did it require the ſkill and loue of ſuch a Physician, as by his paſſion could mend it, and by his compassion would moane it.

Where

Where we must obserue with Saint *Augustine*, that our blessed Sauiour did not take on thus grieuously, for himselfe so much, or for *Lazarus*, as for us. He groaned in the spirit, hee was troubled in himselfe, he wept, hee groaned againe, hee lifted vp his eies, he praied feruently, hee cryed with a loud voice. So that heere he might well haue said with *David*; I am wearie of my groanings : and *I waster my Couch with my teares*. But wherefore did he groane thus, weepe thus, cry thus, pray thus, lift vp his eies thus, lift vp his voice thus ? Saint *Augustine* telleth vs. (62) Wherefore, sayes he, did Christ weepe, but to teach vs to weep ? Wherefore did hee groane and trouble himselfe, but because the faith of a Christian displeasing himselfe in his sinnes, should after a sort groane in accusing himselfe for his sinnes, and so at length the obstinate custome of his sinning, might yeeld and giue place to the violent force of his repenting ? and a little before ; What is the cause, saies hee, that Christ troubled himselfe, (63) but to signifie vnto thee, how thou oughtest to bee troubled when thou art pressed and oppressed with a dead weight
of

(62) Quare fle-
uit Christus, nisi
quia fere homi-
nem docet ?

AUG. TR. 49.

Quare fremu-
it, & turbauit
seipsum, nisi quia
fides hominis sibi
merita dispiac-
tiis tremere quo-
dammodo debet
in accusatione
malorum ope-
rum, ut violen-
tia panitendi ce-
dat consuetudo
peccandi, AUG.
ibid.

(63) Quid est
turbat seipsum
Christus, nisi ut
significet tibi
quomodo turba-
ri tu debas, cum
tanta mole pec-
cati granaris &
premeris.

S attendisti e-
 min te, vidisti te
 reum, computasti
 sibi, illud f ei &
 pepercit mihi
 Den, illud com-
 missi & distulit
 me, euangelium
 audiri & con-
 tempsi, hapeizo-
 sum & ire-
 rum ad eadum
 renolutus sum,
 quid facio, quid
 eo, unde euado?
 Quoniam ista dicas,
 iam fremit Chris-
 tus, pia fides
 fremit. In voce
 fremenitus appa-
 ret spes resur-
 gentis, Si ipsa
 fides est intus, ibi
 est Christus fre-
 mens. Si fides in
 nobis, Christus
 in nobis.

of sinnes (?) For thou hast examined thy selfe, thou hast found thy selfe guilty, thou hast reasoned thus with thy selfe, I haue done such or such a thing, and God hath all this while spared me, I haue committed such or such a sinne, and hee hath still borne with mee; I haue heard the Word of God, and yet I haue carelessly contemned it; I haue beene baptized and had my sinnes washt away, and yet I haue returned to them againe: what doe I? whither goe I? what will be the end of this? When thou sayest thus, then Christ groaneth, because thy faith groaneth. By the voice of thy groaning may bee gathered good hope of thy rising. If this faith bee in thee, Christ groaneth in thee. If faith be in vs, Christ is in vs. Thus farre S. Augustine. In conclusion then, If Christ winking at lesser sinnes: or at least not so much lamenting them, did out of all measure bewaile *Lazarus* case, betokening those that haue beene long dead in trespasses and sinnes, though it pertained not directly to himselfe: how much more, good Lord, ought I, which am a far more hainous sinner then euer *Lazarus* was, as my sinnes, mine owne sinnes I say, for number

number are more then the hayres of my head ^t, and for greatness haue reached vnto heauen ^u, so never to leau groaning, and weeping, and crying, and praying for the pardon of them, that I may truly say with the Psalmist, I am weary of my groanings : and *I wate my couch with my teares*. The old Testament doth shew this as plainly as the new. For in the law, the greatness of the sinne was estimated according to the condition of the sinner. The private mans sinne was little : the Princes sinne great : all the peoples sinne greater : the priestes sinne greatest of all. Therefore for each of these was ordained a severall sacrifice (64). For the private man and the Prince, a goat. But for him a shee-goat ^x: for this is a hee-goat ^y. Now the male is counted a greater sacrifice, considering the perfection of the sexe. For all the people, and the priest, a young bullocke : But for all the people, the elders onely did put their hands vpon the head of the bullocke ^z: the priest did put his owne hand vpon it ^a. Now as a young bullocke is a greater sacrifice then a goat : so the priest doth undergo a greater penance and more

^t Psal. 40. 3d.

^u Ezra 9. 6.

(64) Levit. 4.

^x Vers. 18.

^y Vers. 13.

^z Vers. 15.

^a Vers. 4.

b Leu. 5.15.

c Leu. 27.12.

d Leu. 6.6.

Fuxta estimati-
onem mensuram
que peccati.

e Reu. 5.1.

(65) Non habeo
ni si minuta duo
imo minutissima,
corpus & ani-
mam, vel potius
inum minutissima,
voluntatem me-
am: & non da-
bo illam ad vo-
luntatem illius,
qui tantus tan-
tillum tantus be-
neficiis preuenit,
qui toto se totum
me comparavit.
 Bern. Term. de
 Quadruplici
 Debito p.102.

more open shame then all the people. Besides, of all these, their offence that sinned ignorantly, was accounted not so great as theirs that sinned wilfully. And therefore they were to offer a ram worth 2. shekels b ; but these a ram of what price the priest would appoint c , according to the measure and estimation of the sinne d . Now then, though Leuiticall priests and sacrifices are ceased, yet wee that are made spirituall priests and kings with Christ e , must, as it were, enioyne our owne selues penance, and according to the qualitie of our sinne, measure the sacrifice of our broken & contrite hart which we offer vnto God. If we had never sinned but of ignorance, yet every one of vs should be bound to offer a ram of 2 shekels. And what is this ram of 2 shekels? It is euē mine own selfe, a poor sinner, (65) that having nothing to offer but the widowes 2. mites, nay a great deale lessie then 2 mites, I meane my body & my soule: or rather I haue but onely one mite to offer, onely my good will, which I must henceforth conforne to his will, who being rich, became poore for mee, and gaue his body & soule to redeeme my body and soule from death. But now seeing we haue almost

almost as often sinned wilfully, as either
of ignorance or infirmitie, what manner
of men ought we to be in hambling our
selues vnder Gods mightie hand (f) in
judging and condemning our selues (g) in
repenting as heartily as wee sinned hay-
noasly in washing our bed, and ~~watring our~~
~~couch with our teares?~~ Euen this our Pro-
phet sheweth also very good evidence for
this same doctrine elsewhere. Hauie mercy
vpon me, O Lord, saies he, after thy great
goodnesse, and according to the multitude
of thy mercies doe away mine offences.
Walsh me thorowly from my wickednes,
& cleanse me from my sin (66). The good-
nesse of God is alwayes like it selfe, neither
great nor little, but absolutely infinite.
Therefore it is neuer a whit the greater for
our counting it not little, nor neuer a whit
the lesse for our counting it not great: but
though we count it great, yet it is still as
little as it shoulde be, and thongh we count it
little, yet it is still as great as it can be.
So that the Psalmist in teaming Gods
goodnesse great, setteth foorth the great-
nesse, rather of his owne badnesse, then of
Gods goodnesse, confessing his own sin in-
deed to be great, and so consequently Gods

f 1 Pet. 5.6.

g 1 Cor. 11.31.

(66) Psal. 51.2.

L. good-

The sicke mans Couch.

goodnesse like to be great, but yet in this respect only, not because it can take any increase of greatness into it selfe; but because it can giue increase of gladnes to him, who for a great sin, is almost ouerwhelmed with as great a griefe. The same may be said of Gods mercies, that they are neither many nor few, but as his goodness is incomprehensible, so his mercies are innumerable. Neuerthelesse the Prophet sticks not to say, According to the multitude of thy mercies, do away mine offences. As if he shoulde haue said, According to thy mercies, doe away the multitude of mine offences. The multitude then, to speak properly, is not of Gods mercies, but of mine offences, & yet seeing the mercies of God are as many as all mine offences, nay a great many more then all the offences of all the world, therefore he mentions a multitude of Gods mercies. Because nothing can asswage the multitude of sorrowes which arise in my heart (*b,*) for the multitude of my offences, but the multitude of Gods mercies. The multitude of mine offences alking indeed, as on Gods behalfe a multitude of mercies, so on my behalfe a multitude of teares. And therefore he saies also

walk

The sicke mans Couch.

71

wash me thorowly , or as it is in the Latin translation (67,) wash me yet more. Wash me and wash me: and yet more, againe and againe, wash me thorowly from my wickidnesse, and cleanse me from my sin. For even as a vessell that hath bin tainted with poison or some infectious liquor, will not be cleane with once washing , but must be often scalded, and thorowly washed, before it will be sweet, so hauing heretofore possessed my vessell in impuritie, i thought I now wash me with miter, and take me much Isope, yet mine owne vncleannessesse is still marked before thee ^x, only thou O Lord, canst wash me thorowly , who am grieved thorowly , because I haue beeene thorowly defiled. And indeed though I cannot wash my selfe thorowly , yet I am sure thou hast washt me thorowly , because I haue repented me thorowly. I haue mingled my drinke with weeping ¹, and my teares haue beeene my meat day and night ^m; nay, every night I wash my bed, and water my couch with my teares. It is a cleare case then, that a great act of sinne must be bewailed with a great act of repentance. For the railing of Lxx, which hath beeene dead fourre daies,

L 2

requi-

67 Amplius
layame.

i Thes. 4. 4

4 Ier. 2. 13.

1 Psal. 103.10.
m Psal. 43.4.

requireth the greatest groning & weeping :
the greater sin, as of the Priest or voluntary,
or such like, requireth the greater sacrifice:
if I haue committed great wickednesse, ex-
cept I shew great repentance, I cannot ob-
taine great mercy: if I haue bin thorowly
defiled, except I be thorowly washed, I ca-
not be thorowly cleansed. And therfore the
holy Prophet, that he may obtaine great
mercy, and that he may be thorowly wash-
ed, saith here; Euery night I wash my bed,
and water my couch with my teares.

To retorne then where I left, and so to
make an end, S. *Austins* two comparisons
of a shoure of teares, and of a floud of
teares, may seeme to some very incredi-
ble, and much more these three amplifica-
tions of the Prophet *David*. Especially if
we read these words, as I haue noted they
are in the Hebrew; Euery night I *cause* my
bed to *swim*, and I *melt* my couch with my
teares. But howsoever they may seeme to
be, they are I grant very hyperbolicall:
yet so as the meaning of them is plaine e-
nough. As if he should haue said, I doe not
indeed cause my bed to swim in shoures
of teares, neither doe I melt my Couch
with floods of teares: but yet if euer any
man

man had done so, or if it were possible any man could doe so, then my repentance is so great, and my teares so abundant, that I thinke verily whosoeuer is one, I should be another, which should cause my bed to swim, and my couch to melt seeing, Euery night I wash my bed, and *water my couch with my teares.* Therefore they which can gather no good meaning out of these words, doe consider, neither how fearefull the wrath and indignation of God is, nor yet how horrible is the sense of sin. *Augustinus Cesaris*, of whom I speake before, hearing of them talke in his court, what a huge sum of money a certaine Knight in Rome owed at his death, and that all his goods were to be sold to make payment of his debts, commanded the master of his wardrobe to buy for him that bed, wherin this knight vsed to lie. For (saies he) if I cannot sleepe soundly in that bed wherein he could sleepe that owed so much, then surely I shall sleepe in none. If this famous Empérour thought it a matter almost impossible for him to sleepe quietly in his bed which was so deeply in debt; what would he haue said, If Christ who was borne in his time, had bin bred in his heart, o I mean,

L 3 if

n Relata ad se
magnitudine
aris alicuius quam
quidam eques
Romanus dum
vixit celauerat,
culcitram emu-
cubicularem in
eius anxione sic
bis iussit.

(68) Et precep-
sum mirabilibus
hinc rationem
reddidit, Haben-
da est ad son-
num culcitram in
qua, ille cum
santum deberet,
dormire potuit.
Macrobi.

Satur. l. 2. c. 4.

o Gal. 4. 19.

The sickemans Couch.

p Math. 18. 34.

if he had seen by the light of Gods Word, that no debts are comparable to sins? And therefore if that poore Knight could hardly sleep in his bed, then that seruant wherow-
eth his Master 10000. talents *p* (as also
which of vs all, beloued, if we remember
our selues well, is not guilty of so many
sins?) can hardly take any rest. This, if the
Emperour had knowne, he would rather
haue bought *Davids couch*, that he might
not haue slept for bewailing his sins, then
this banck upts bed, that he might haue
slept, notwithstanding all his cares. For
these, these, euen our sinnes, these are the
debts which so trouble and torment the
soule, that a man were better haue many
Common-wealths in his head, yea the
cares of all the world in his head, then be
disquieted & distracted with them: wher-
fore, deare Christians, if we be in good
health, let vs be thankefull to God for it,
and let vs account it a special blessing, with-
out which all worldly blessings are no-
thing, and let vs vse it as al other good gifts
of God to his glory, and the good of one
another. If contrariwise it please the Lord
at any time to visit vs with sicknesse, let vs
not in this case despaire neither. But first
what-

whatsoeuer other causes we may conceiuie,
let vs ingeniously acknowledge one cause
of our sicknesse to be our sinnes. For if we
would preuent the iudgements of God by
timely repentance, and iudge our selues, we
should not be iudged of the Lord. But be-
cause men will not when they are in health
thinke of him that giueth health, there-
fore oftentimes they are sick, and now and
then also fall asleepe ^q. For euēn as ma-
leactors which will not by gentle meaneſ
confesse their heinous crimes, are by rack-
ing or ſuch like torture, enforced to con-
fesse: ſo when grievous finners can ſee no
time to repent, God in his iuſtice, or ra-
ther indeed in his great mercy, doth as
it were ſacke them vpon theircouch with
ſickneſſe and bodily paines, that they may
be constrained to confesse their ſinnes, and
ſo may be freed of two ſickneſſes, their
bodies ſickneſſe, and their ſoules ſickneſſe
both at once. O happy, happie men are
they, which when they are young, remem-
ber their Creator before they be old ^(r): and
when they are in health confesse their
ſins, and forſake them before they be ſicke!
^s And yet, good louing brother, if thou
happen to be ſicke, be not in any caſe, as I

L 4

ſaid

^q 1 Cor. xi. 30.^r Ecc. xii. 1.^s Prou. 18. 13.

The sicke mans Couch.

*Sicke mans couch is nothing
else but your fathers
old cradle or old bed
wherely to moue
thee to repenteance.*

Eph. 5.14.

Cant. 3.1.

Psal. 63.7.

Ezech. 13.18.

Amos 6.4.

Reuel. 3.20.

Can. 2.5.

said before, be not altogether discouraged by it. But in the next place, remember that thy sicknesse is nothing else, but Gods fatherly visitation to do thee good, and especially to moue thee to repentance. Listen a little, Harken I say. Doest thou not heare him rapping aloud, & knocking hard at the dore of thy hard heart, and saying to thee, whosoever thou art ; Maiden arise ; Young man arise ; Lazarus arise and come forth. A wake therefore, awake, thou that sleepest ^a, & stand vp from death, & Christ shall give thee life. Say with the spirituall spouse : In my bed by night I sought him whom my loue loueth ^b. Say with this our Prophet ; Did I not remember thee upon my bed, & meditate of thee in the night scalon ^c? Looke not still to haue pillowes sowed vnder thine elbowes, neither bolster vp thy selfe any longer in thy sins ^d. Lie not vpo thy beds of iuorie, neither stretch thy selfe vpo thy couch ^e: but every night wash thy bed, and water thy couch with thy teares. Behold saies thy heavenly husband ^f, I stād at the dore and knock, if any man heare my voice and open the dore, I will come in unto him, & will sup with him, and hee with me. And againe ^g, Open unto me, my sister, my

The sick mans Couch.

77

my loue, my doue, mine vndefiled, for my head is full of dewe, & my locks with the drops of the night. Wherfore seeing Christ knockes so loud at the dore of thy heart for repentance, knock thou as loud at the dore of his mercy for pardon: seeing hee would so faine haue thee turn vnto him and heare his voice, be thou as willing to call vpō his name, that he may heare thy voice: seeing he is so forward to sup with thee by receiuing thy prayers, be thou as desirous to sup with him, by obtaining the benefit of his passio, even the remission of thy sins. And as he saies to thy soule; Open vnto me, my sister, my loue, my doue, mine vndefiled: so bee thou bold by faith to turne the same words vpō him againe, and say, Open vnto me, my brother, my loue, my doue, mine vndefiled, for my head is ful of dew, and my locks with the drops of the night. And why is mine head full of dew, & my locks with the drops of the night? Because every night I wash my bed, & water my couch ^{c & c}. The ^d are christian brother, then thy sicknes shal not be vnto death, but for the glory of God: For God will turne al thy bed in thy sicknes ^d. And so whereas before it was a bed of sicknes, he will turne it into a bed of health: whereas a bed of paine and

July 1656
c Job 11.4.

d Psal.41.3.

The sick mans Couch.

• Job 42.10.

/Esa.38.6.

• Luke 5.15.

b Ioh 5.8. & 9.

griefe, into a bed of rest & comfort: wheras
a bed of teares & repentance, into a bed of
joyfull deliurance. Remēber thy selfe well.
 At least wif: as well as thou canſt, and well
 enough, what hapned to Job, who was ſick,
and ſore all his body ouer, and had not a
couch neither to lie on, but was faine to lie
on a dunghill? Did not all this turne to his
great good, when as the Lord did blesſe
 his latter end much more then his begin-
 ning (c?) What hapned to Ezechias, who
had ſentēce of death gone out against him?
 Did not he lying ſick in his bed, turne him
 toward the wall & weep, & got the ſentēce
 of death reuerſed, and 15. yeeres more ad-
 ded to his life? What hapned to the man
sick of a palsey, who was let down thorow
 the tyling, bed and all in the midſt before
 Iesuſ? Did not Christ with one word in an
 instant heale him, ſo that he tooke vp his
 bed and departed to his own house praizing
 God g? What hapned to the man which
had beene ſick 38. yeers, and was notable
to ſteppe downe into the poole? Did not
Christ laying but; Rife, take vp thy bed,
& walk; cure him ſo, that preſently he was
 made whole, and took vp his bed, and wal-
 ked (h?) What hapned to Eneas, who was
sick of the palley, as one of theſe two that

that I spake of last, and had kent his bed 8. yeers, as the other of them? Did not S. Peter saving but thus vnto him, *Exeas*, Iesus Christ maketh thee whole, arise and trasse vp thy couch; so restores him, that immediately he arose ⁱ? What hapned to S. Paul who was pressed out of measure passing strength, so that he altogether doubted euен of life? Did not the Lord, when he had receiued the sentence of death in himselfe, deliner him from this great danger ^k? What hapned to S. Pauls fellow-souldier *Ephaphroditus*, who was sick, and no doubt sicke very neere vnto death? Did not the Lord shew mercy on him, and giue him health againe, to the great ioy of the Philippians, and generall good of all the Church? What hapned to holy *David* in this place, who saith of himselfe; O Lord, I am weake, my bones are vexed, my soule also is sore troubled; I am wearie of my groanings, every night I wash my bed, and water my couch with my teares? Did not the Lord finding him in this miserable pickle and plight, deliner his soule from death, his eies from teares, and his feet from falling ^m? So that in thankefull and ioyfull maner he triumpheth and saith, The Lord hath heard the

ⁱ Acts 9.33,34.

^k Cor.1.8,9.

^m Phil.2.27.

ⁿ Psal.116.8.

the voice of my weeping : the Lord hath heard my petition: the Lord wil receiue my praier. Euen as S. Paul saith; He hath deliuered vs from so great a death ; and doth deliuere vs : in whom also we trust that yet he will deliuere vs " O faithfull and deare loving Lord ! Hee hath deliuered, he doth deliuere, he will deliuere ; Hee never yet hath forsaken, he never doth forsake, hee never will forsake , those that put their trust in him. For tell me, my good brother, if thou canst tell any thing, tell mee, did Christ so miraculously restore Job, restore Ezechias, restore the man sicke of the palsey, restore the bedrid man, restore Eneas, restore S. Paul, restore Epaphroditus, restore king David to their former health. and can hee not restore thee ? Did he restore the most of these, when he was crucified vpō earth, and can hee not restore thee now hee is crowned in heauen? Is his arme now shorter, and his power lesser, then it was then ? where I maruell, where is the Centurions faith ? Christ said then ; I haue not found so great faith in all Israel °; now if he were among vs, he might say ; I haue not found so great faith in all the world. The Centurion beleueed, though Christ came not vnder the roof of his houſe, but ſpake the word

s. 2 Cor. 1.10.

s. Matth. 8. 10.

onely, his servant might bee healed wel e-
nough : & dost thou thinke Christ cannot
heale thee , except he come in person, and
stand by thy bed side, and take thee by the
hand, & raise thee vp for shame away with
such infidelity. This is a thousand times
worse then all the sicknesse of thy body.
Nay rather assure thy selfe, if God say but
the word , thou shalt soone recouer and
haue thy health better the euer thou hadst,
and liue many happy and ioyfull daies af-
ter. Therefore minde thou onely that
which belongeth to thee : that which be-
longeth to God, meddle not with it, but
leave it wholly vnto him. It is thy part to
bewaile thy former sinnes, and in bewailing
them, *to water thy couch with thy teares,* to
cry to the Lord for mercy and forgiuenes,
to resolute with thy self stedfastly hereafter,
if it please God to give thee thy health a-
gaine, to lead a new life. This belongs to
thee, & therefore this thou must meditate
of, & employ thy selfe about day & night :
but whether thou shalt recouer, or not re-
couer, that belongeth to God. That rests
altogether in Gods pleasure & wil. If thou
dost recouer, thou hast thy desire. Or ra-
ther perhaps not thy desire. Seeing the ho-
lyest and best men of all incline neither

The sick mans Couch.

*p. Non med. sed
tua voluntas fiat*

¶ Phil. 1. 23.

*What now? the day
is past, the night
is come; but
it will give over
everly. It is now
more obtainable to
have a day more
dark, and to call in
by a want, now
dearly: ex*

this way nor that way, but wholly resigne themselves, as in all other things, so especially in this case to Gods will (p.) O if they determinately desire any thing, it is for the most part to be dissolved, and to be with Christ ¶, but suppose thou desire to recouer, and recouer indeed. Then as thou obtainest thy desire: so thou must performe thy promise, the promise thou madest whē thy body was grieved with sicknesse and paine, when thy soule was oppressed with heauines, whē thou ~~wast~~ *wasterdest thy couch with thy teares.* And what was that promise? Namely, as I said before, that if it pleased God to give thee health againe, thou wouldest loue him more sincerely, serue him more obediently, tender his glory more dearely, follow thy calling more faithfully, then thou hast done. If thou hast offended him with pride, to humble thy selfe hereafter: if with dissolutenes, to be sober hereafter: if with couetousnes, to be liberal hereafter: if with conuersing with the vngodly, to abandon their company hereafter, and to say as it is in the Psalme: Depart from me yee workers of iniquity, for this Lord hath heard the voice of my weeping. This if thou consciounably and constantly perform, then

then in a good houre (as we say) and in a happye time thou didst recover. But suppose thou desire to recover, and yet, neither thy selfe see any likelihood, nor God see it good thou shouldest recover. Then hearty repentance and *watering thy couch with thy teares* is most of all necessary. That the fear of death may not affright thee, but being truely penitent at thy departure, thou maiest be sure to depart in peace (r.) And so God granting not thy will, but his will, may indeed grant both thy will, & his will. Thy will, which is not simply to recover, but conditionally if God wil: & his wil, which is not to haue thee lie languishing any longer in this warfare, but to triumph for euer in Heauen (s.) O blessed teares are these, which are recompensed with such high happinessse, and such inestimable commodities. As namely, freedome from all his past, present, and to come: deliuerance from all the miseries and trouble of this woful world: consummation of holines, of humblenes, of purity, or devotion, of all other Christian vertues, which were but begun & vnperfect in this life: putting away of all corruption and mortality, and putting on the royll robe of immortality and blisse

r Luke 1. 29.

Aliquando san-
cti non recipiendo
quod petunt ma-
gis exaudiuntur,
quam exaudirent-
ur si illud reci-
perent. Plus enim
non recipiendo
beatus Paulus
exauditus est,
quam si illud re-
cepisset pro quo
(scut ipse ait)
ter dominam ro-
gaverat Exaudi-
tus est igitur me
exaudiretur.
Non enim nisi
bonum Apostolus
quarebat, quam-
vis illud non bo-
num sibi esse non
intelligebat Ex-
auditus est igitur
recipiendo
bonum, ne exau-
diretur recipien-
do non bonum.
Qui enim sibi
bonum non au-
rit, dum se sibi

*bonum querere
putat, si id reci-
piat quod que-
rit, non exaudi-
tur: si non reci-
pit, exauditur.
Deus igitur qui
non aliud nisi
quereretis affec-
tum considerat,
bonum ei credit
qui se bonum
querere credit,
etiam si sibi non
sit bonum quod
querit, misse
bonum in libans
maioribus p. 38.*

blisse. For that which hapned to Christ shall happen to thee also, because by faith thou art not onely in soule, but euen in body vnseparably vnted and ioyned vnto him, being by vertue of this mysticall union made bone of his bone, and flesh of his flesh. Therefore as he, from that agonie, wherin he praied with strong crying and teares, from that crosse wherein he commended his Spirit into his Fathers hands, from that graue wherein death for a time seemed to insulte and to trample vpon him rose vp againe, and ascended farre aboue all haunes, and now sitteth at the right hand of glory, so thy soule shall certainly be in the hand of God, and thy very body also, after it hath a while rested from wateringe thy couch with thy teares, and from all other labours of this life, shal be raised vp againe, and caught vp in the clouds, and shall together with thy soule for euer raigne with Christ in the life to come. Which God grant to vs all for the same our blessed Sauour Iesu Christ's sake, to whom with the Father and the holy Ghost, be all honour and glori, power and praise, dignitie and dominion, now and euermore. *Amen.*

FINIS.

HEARTS DELIGHT.

SERMON. PREACHED
at Pauls Crosse in London in
Easter Teme. 1593.

BY

THOMAS PLAVERE Professor of Divinity for the Lady MARGARET in Cambridge.



Printed at London by I. L. and are to bee
sold in Paul Church-yard at the Signe of the
Marigold, by James Ester. 1633.

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TO THE MOST Victorious, Vertuous,

and Puissant PRINCE, King

JAMES, King of England,

Scotland, France, and Ire-

land, defender of the Faith,

*all earthly and heavenly
Happinelle.*



*Lorious, Gracious; It is
our Crowne and the
highest ioy of our heart,
that the Crowne of this
kingdome is to be set
upon your royll head.
Otherwise, nothing in
the world could haue counternailed the exces-
sive sorrow, that her late Maiestie departing
hence left behind her, but the incomparabile
joy and triumph which your expectation sent
before you, and now your Princely presence
bringeth with you. When Salomon, after his
Father Dauid, was anointed King, they
blew the trumpet, and all the people said, God*

Li Regis 40.

To the King.

sau King Salomon, and rejoyced with great ioy, so that the earth rang with the sound of them. We haue thought, no trumpets, no proclamations, no bone-fires, no bells sufficient, neither haue we heard the earth onely ring out, but also the heauens redouble and echo backe againe, the acclamations and applause of all men which haue shouted and said, God sau King Iames. Now also, when your Highnesse approacheth neerer, the straight charge which hath bin publikely giuen to the contrary, cannot restraine your people, but that out of all countries and shires, they run and flocke together, to behold and attend your Maiestie, as some bright and beautiful starre, which by his diuine sweet influence worketh a generall prosperitie and peace. For what loyall subiect doth not blesse God, and blesse himselfe, that hee liues to see this happy time, which was feared would prooue full of great disorder and trouble, so wisely and wonderfully carried, (God as it were fro heauen stretching out his holy hand, and holding the minds of all men in awe and obedience) as that in it the peaceable uniting of two mighty kingdomes, maketh vs invincible against all our enemies, and all our enemies contemptible to vs. Wherefore at this time,

Tanquam clarum ac
beneficium sydue.
Sen de Clemen. l. 1.
cap. 3.

To the King.

time, when all your liege people striue to shew
the gladnesse of their hearts, by tendering
such seruices, as are suitable to their possibili-
tie and performance, I also among the rest
haue taken occasion humbly to dedicate unto
your Maiestie such a poore present as I had in
a readinesse. Assuring my selfe that as none
are more familiar with God, then godly
Kings: so no treatises can be more welcome
to godly Kings, then such as may draw them
into greatest familiarity with God. And I
doubt not but that your Highnesse hauing hi-
thero. had your hearts desires giuen you,
because you haue delighted in the Lord, will
hereafter if it be possible, much more delight
in the Lord, that he may yet giue you more
desires of your heart. Nay, I am so far from
doubting of this, that I dare bee bold to con-
clude with the Psalmist:

The King shall reioyce in thy strength,
O Lord : exceeding glad shall he be of thy
saluation.

Psal. 21. 11.

Thou hast giuen him his hearts desire :
and hast not denied him the request of his
lippes.

For thou shalt preuent him with the
blessings of goodnes & shalt set a crowne
of pure gold vpon his head.

To the King.

His honour is great in thy saluation :
glory and great worship shalt thou lay vp
on him.

For thou shalt give him everlasting felicitie : and make him glad with the ioy of thy countenance.

And why ? because the King putteth his trust in the Lord : and in the mercie of the most high, he shall not miscarrie,

Your Majesties most humble deuoted, and obedient subject,

THOMAS

PLAYFRE.

THE



THE TEXT.

*Delight thy selfe in the Lord, and hee shall
give thee the desires of the heart.*

PSAL. 37. VER. 4.



Aint John saies in one place, *Loue not the World, nor the things of this World, if any man loue the World, the loue of God is not in him.* So may I say, delight not in the world, nor in the things of this world : if any man delight himselfe in the world, hee cannot delight himselfe in the Lord. Therefore saith *Martial* an ancient Bishop , * What haue wee to doe with the delight of the World ? You may call it as you will : pleasure, if you will : pastime, if you will : mirth, if you will : gladnesse, if you will : ioy, if you wil : but in Gods Dictionarie it hath no such

a Quidad nos de-
lictasse mundi ? E
pift. ad Tolos. c. 18.

name. In the holy Scripture, it is other-wise called. It is called *e Adams* goodly ap-ple, which beeing eaten, deprivid him of Paradise : *Esaus* red broth, which being supt vp, bereaued him of his birth-right : *Ionathans* sweet honey-combe, which bee-ing but tasted, was like to cost him his life : the whore of Babylons golden cup, which filled her full of all abominations : the traytour *Iudas* sugred soppe, which made a way for the Diuell to enter into him : the Prodigall childs wash of draffe, which he most miserably swilled vp with the swine. This is all the delight of the world called in Gods dictionarie, which is the holy Scripture. It is called *e Adams* apple, *Esaus* broth, *Ionathans* combe, Ba-bylons cuppe, *Iudas* soppe, the Prodigall childs fwill. So that all this delight is no delight. Or suppose it were : yet certain-ly it shall not give thee the desires of thy heart. Nay, it shall bee so farre from bree-ding thee those ioyes, which thy heart most desireth, that it shall bring thee those torments which thy heart most abhor-reth. It may, saith *Chrysostome*,^b delight thee perhaps for a while; but sure it shall torment thee for cuer. As any solid bo-dy,

^b *Volapace ad terram
pus fratre effigere
in eternum.*

dy, though it haue neuer so fayre a colour
(as crimson, or carnation, or purple, or
skarlet, or violet, or such like) yet alwayes
the shadow of it is blacke : so any earthly
thing, though it haue neuer so fayre a
shew, yet alwaies the shadow of it is black
and the delight thou takest in it, shall
proue to bee grieuous in the end. There-
fore *Philo* calleth it a sweet bitter thing.
As that little booke in the Reuelation
was sweete in the mouth, but bitter in the
bellie : so all worldly delight is a sweet
bitter thing, sweete in the beginning, but
bitter in the ending. Which they of Je-
rusalem had experience of. For being gi-
uen to transitory pleasure, they are ^d said
to bee made drunken with worme-
wood. Now we know that drunkennesse
is sweete, but wormewood is bitter. And
such a sweete bitter thing, such a drunken-
nesse of wormewood, is all the drunken
delight of the world. So that as one said,
^e *Call me not Naomi, but call me Mara,*
call me not sweet, but call me bitter : so
must we call worldly delight, not *Naomi*,
but *Mara*, because it is nothing so much
Naomi, sweete and pleasant at the first,
as it is *Mara* and *Amara*, bitter and loath-
some

^d Lamen. 3.15.

^e Ruth 1.20.

^f Chap 13.v.32.

some at the last. Like to a song of the Syrens, which are mentioned in the Prophetic of ^f *Esay*. A Syren is a monster of the sea, the head whereof resembleth a virgin, but the feete a fish. And such a monster is all worldly delight, the head whereof, the beginning, allureth vs as an amiable virgin, but the feete, the end, deuoureth vs as a rauenous fish. Therefore as *Ulysses* stopt his eares, and bound himselfe to the mast of the ship, that he might not heare the Syrens song: so must we stoppe our eares, and refuse to heare the voice of these charming Syrens, charme they and sing they neuer so sweetly; yea, we must bind our selues to the mast of the shippe, that is, to the Crosse of Christ, ^g euery one of vs saying with our heauenly *Ulysses*, God forbid that I should delight in any thing, but in the Crosse of Christ, by which the World is crucified vnto mee, and I vnto the world. For the world and all worldly delight is likened to a hedgehogge. ^h A Hedgehog seemes to bee but a poore silly creature, not likely to doe any great harme, yet indeed it is full of bristles or prickles, whereby it may annoy a man very shrewdly.

^g Si de Ulyssis illo
refers fabula quod
cum arbore religa-
tio de periculo libe-
ravit, quanto magis
crucis arbore duc.
Admon. serm. 55.

^h *Esa. 7.4-13.*

delight.

5

ly. So worldly delight seemes to bee little or nothing dangerous at the first, yet afterward as with bristles or pricks, it pearceth thorow the very conscience with vntolerable paines. Therefore wee must deale with this delight, as a man would handle a hedge-hogge. The safest way to handle a hedge-hogge, is to take him by the heele. So wee must deale with this delight. As *Jacob* tooke *Esan* that rough hedge-hogge by the heele: in like sort we must take worldly delights, not by the head, but by the heele, considering not the beginning, but the ending of it, that so wee may never bee deceiued by it. For though it haue a faire shew at the first, yet it hath a blacke shadowe at the last: though it be sweet at the first, yet it is bitter at the last: though it bee drunke[n]nesse at the first, yet it is wormwood at the last: though it bee *Naomi* at the first, yet it is *Mara* at the last: though it bee a song at the first, yet it is a Syren at the last: though it be a silly hedge-hogge at the first, yet it is a sharpe prickle at the last. Wherfore delight not thy selfe in the world, for it shall not giue thee the desires of the heart: but *Delight thy selfe in the Lord, and he shall give*

give thee the desires of thy heart.

Here is a precept: here is a promise. A precept in these words, *Delight thy selfe in the Lord.* First, *delight*, then *thy selfe*, lastly, *in the Lord.* A promise in these words, *And he shall give thee the desires of thy heart.* First, *and he shall give thee*, then *the desires*, lastly, *of the heart.* *Delight thy selfe in the Lord*, and *he shall give thee the desires of thy heart.*

First, *Delight.* Well saies Syncfius, *i* The Spirit of God, as it is a cheerefull thing it selfe, so it maketh all them cheerefull which are partakers of it. Indeed the wicked continually mourne and lament. There was a great crie in Egypt, because in every house among them, there was some one or other of their first borne dead. But the voice of ioy and gladnesse is in the tabernacles of the righteous. *k* They euermore delight in the Lord. I read ¹ of one Leonides a Captaine, who perceiuing his souldiers left their watch, vpon the city walles, and did nothing all the day long, but quaffe and tipple in alehouses neere adioyning, commanded that the alehouses shoule bee remooued from that place where they stood, and set

vp

*Spiritus est bilis
et exhalerat par-
ticipes sui.*

Psal. 113. 15.

*Aelianus in varia
histo. L 3. cap. 14.*

vp close by the walles. That seeing the
souldiers would neuer keepe out of them,
at the least wise that they might watch as
well as drinke in them. So because plea-
sure we must needs haue, and wee cannot
be kept from it, God hath appointed that
wee should take *Delight* enough, and yet
serue him neuer a whit the lesse. For it is
no part of Gods meaning, when thou en-
terest into his sweete seruice, that thou
shouldest abandon all delight, but onely
that thou shouldest change the cause of
thy delight. That whereas before thou
diddest delight in the seruice of sinne;
now thou shouldest *delight* as much, or
rather indeede a thousand times more, in
the seruice of the Lord. It was not Gods
will that *Isaac* should be sacrificed, but
onely the ramme. And so God would
haue vs sacrifice onely the ramme, that
is, all rammish and rancke delight of the
world. But as for *Isaac*, hee must bee pre-
serued still, and kept aliue: *Isaac* in whom
Abraham did see the day of Christ and
rejoyced: *Isaac*, that is, all spirituall
laughter, all ghostly ioy, all heauenly *de-
light*. For as no man might come into the
court of Asphuerus, which was cloathed in
sacke-

Hearts

m Esther 4.2.

*n Chorus extitimus.
Cap. 6.17.*

*o David falestinius
plus stupet quam
pugnans. Moral.
Lxx. c. 37.*

p Cap. 4.6.

sacke-cloth : ^m so no man may come into the court of our king, which is cloathed in sacke-cloth, and hath not on the weddng garment of ioy and *delight* in the Lord. Which is the cause why Christ calleth the assemblies of the faithfull, Quires of Campes. ⁿ A quire sings ; a Campe fights. How then may these two agree together ? Very well in the godly. For the godly, when they fight most stoutly against the enemie, then they sing most merrily vnto the Lord. Whereupon *Gregorie* faith , ^o I admire King *David* a great deale more when I see him in the quire; then when I see him in the campe : when I see him singing as the sweet Singer of Israel, then when I see him fighting as the worthy warriour of Israell. For fighting with others, hee did ouercome all others , but singing, and *delighting* himselfe, he did ouercome himselfe. Euen as his some *Salomon* saies to him , speaking to Christ, Turne away thine eyes from me, for they doe ouercome me, for they wound my heart : they make mee sicke for loue. ^p When *David* fought with others, he ouercaine others ; hee wounded others ; hee made others sicke ; but when

hic

delight.

9

hee daunced before the Arke, and delighted himselfe, hee was ouercome himselfe, hee was wounded himselfe, he was sicke himselfe. But feare you nothing. I warrant you this sicknesse will doe him no harme. I will play still (said he) that others may still play vpon me ^q. For it is a good sport when God is delighted, though Michel be displeased. So that of *Danids* sicknesse we may say, as Christ said of *Lazarus* sickenesse : This sicknesse is not vnto death, but for the glory of God ^r. And therefore it is for the glory of God, because it is for the loue of God. For *Daniel* is sicke no otherwise for loue of the sonne of God, then God is sicke himselfe, for loue of the sonne of *Daniel*. *This is my beloved sonne* (saies he) *in whom I am delighted*^s. *This is my beloved sonne* : there hee is in loue. *I whom I am delighted* : there hee is sicke for loue : Which is the cause, why hee commandeth vs also to bee delighted in his loue ^t. For as a double desire is loue : so a double loue is delight. And therefore he sayes not simply, loue him ; but be delighted in his loue. *Delight thy selfe in the Lord, and he shall give thee the desires of thy heart. Delight.*

Then

^q *Ludens, inquis,*
^{us illud 31.} *Bonus
ludus quo Michel i-
rascitur, & Deus
delectatur. Grec Ma-*

^r *Ioh. 4.14.*

^s *Mar. 17.5.*

^t *Prou. 5.19.*

*u. Animam meam
ad te habetem, si
pum alibi quidem in
domino, & in eius
amore, immissem.
De amore dei, c. 3.*

x Propterea 14. 13.

y 2. Cor. 5. 12.

Then, *Thy selfe*, I would hate mine owne soule (saies *Bernard*) if I found it any where else then in the Lord , and in his loue ^{u.} So that it is not enough for thee to delight, but thou must *delight thy selfe*, that is, thy soule. Saying with the blessed Virgin, My soule doeth magnifie the Lord, and my spirit reioyceth in God my Saviour. Otherwise, as *Dives* did see *Lazarus* a farre off lying in *Abrahams* boosome, being himselfe all the while tormented in hell, and hauing not so much as one drop of water to coole his tongue : so, euen in laughing the soule may bee sorrowfull ^{x.} The wretched soule of a sinner may see the face a farre off laughing, and lying (as I may say) in *Abrahams* boosome, being it selfe all the while tormented (as it were) in hell, and hauing not so much as one proppe of delight to asswage the sorrowes of it. And like as *Samsons* lyon had great store of honey in him , but tasted no sweetnesse of it : euen so, if thou reioyce in the face, and not in the heart, y thou mayest well perhaps haue great store of honey in thee to delight others ; but thou canst neuer taste the sweetnesse of it to *delight thy selfe*. Therefore sayes the

the princely Prophet, O taste and see how sweete the Lord is. It is not enough for thee, to see it a farre off and not haue it, as *Dines* did ; or, to haue it in thee, and not to taste it, as the Lyon did : but thou must as well haue it as see it, and as well tast it as haue it. O taste and see (saies he) how sweete the Lord is. For so indeede Christ giueth his Church, not onely a sight, but also a taste of his sweetnesse. A sight is where hee saies thus, ^a Wee will rise vp early, and goe into the vineyard, and see whether the vine haie budded forth the small grapes, and whether the Pomegranats flourish. There is a sight of the vine. A taste, is where he saies thus, ^a I will bring thee into the wineceller, & cause thee to drinke spiced wine, and new wine of the Pomegranats. There is a taste of the wine. The Church, not onely goes into the vineyard, and sees the wine, but also goes into the wineceller and tastes the wine. But yet thou must goe furtherthen this, before that thou canst come to *thy selfe*. For there are diuers degrees of tastes. The Egyptians in their Hytroglyphickes, when they would describe an vnperfect taste, paint meate in the teeth,

B

when

^a Can. 7. 12.^a Can. 8. 2.*Orus Apoll.*

^b Num. 11. 33.

when a more perfect taste, the beginning of the throat. Such an vnperfect taste had the Israelites of the sweetnesse of God. God was most sweete vnto them, when he gaue them quail to eate. Yet while the meate was but in their teeth, the wrath of God was kindled against them ^b. There is the meate in the teeth: an vnperfect taste. But the spouse of Christ hath a more perfect taste of the sweetnesse of God. For likening him to an apple tree, she saies, I delight to sit vnder his shadow, and his fruite is sweete vnto my throate.

^c Can 2. 3.

^c There is the beginning of the throate: a more perfect taste. But notwithstanding all this, thou art not yet come to thy selfe. Therefore this taste must not content thee: because this taste cannot delight thee. For thy delight must not sticke in thy teeth, or in thy throat, ^d but as a cordiall thing, it must goe downe to thy very heart: That thou maiest say with the Psalmist, My heart and my flesh (not my flesh onely, but my heart and my flesh) reioyce in the liuing God ^e. And againe, Praise the Lord, O my soule, and all that is within mee, praise his holy name ^f. Now thou art come to thy selfe.

For

^d Non enim strepitus
oris, sed iubilus cor-
dis, non sonus labi-
orium, sed motus
gaudiorum, concor-
dis voluntatum non
consonantia vocum.
^e Psal. 84. 3.

^f Psal. 103. 11.

For that which is within thee, is thy selfe,
and all that is within thee, is all *thy selfe*.
So that thy selfe, and all thy selfe, is delighted
in the Lord, when as that which is
within thee, and all that is within thee,
praise his holy name. O how happy art
thou when thou knowest this Jubile, this
ioyfullnesse ^g: when thou hast a secret
sense, and an inward feeling of it: when
euery motion of thy mind, is an influence
of God's spirit: when thy will & his
word play together, as *Isaac* and *Rebecca*
did. For then surely thou dost builde to
thy selfe desolate places ^h. Desolate pla-
ces, I say, that all other things may bee si-
lent to thy soule: nay that thy very soule
may be silent to it selfe: yea that there
may bee silence in heauen ⁱ answerable to
the silence of thy soule, when thou doest
delight thy selfe in the Lord. *Delight thy
selfe in the Lord, and hee shall giue thee the
desires of thy heart. Thy selfe.*

Lastly, *In the Lord*, Gregorie saies thus,
^k The minde of man is fed with the in-
finite light and loue of God, and so beeing
lifted vp far aboue it selfe, doth now dis-
daine to stoope downe so low as to it
selfe.

^g Cum scis iubila-
tum meum.
Psal. 30.15.

^h Greg. Moral.
lib 3.14.

ⁱ Reu. 8.1.

^k Gaudiu incitem-
scr. pti luminis ani-
ma paucitatur, & su-
per se elevata ad seip-
sum relabi dedigni-
tur.

k Nouerim me,
nouerim te.

selfe. And therefore doth not delight it selfe in it selfe, but delights it selfe *in the Lord*. Hereupon a father saies, O Lord grant that I may know ^k my selfe, and know thee. That knowing my selfe and thee, I may loath my selfe in my selfe, and delight my selfe onely in thee. Truth indeed. O man, so thou oughtest to doe, sayes God. For if thou diddest know thy selfe and me, then thou wouldest displease thy selfe, and please mee. But because thou knowest neither thy selfe, nor mee, therefore thou dost please thy selfe, and displease me. But the time shall come, when thou shalt neither please thy selfe nor mee. Not me, because thou hast sinned: not thy selfe, because thou shalt bee burned. So that then thou shalt please none, but the Diuell: both because thou hast sinned, as hee did in heauen, and also because thou shalt bee burned as he is in hell. Therefore hee that delights himselfe in himselfe, delights not himselfe, but onely the Diuell in himselfe. Whereas on the other fide, hee onely delights himselfe, which not onely delights himselfe, but addes also, *In the Lord*: and so delights himselfe in vertue, delights himselfe in godlines, delights himselfe

selfe in God himself. This Christ signifieth, when speaking of his Spouse hee sayes, *Who is she which commeth out of the wildernesse, abounding in delights, leaning vpon her welbeloued?* Hee that leanes vpon himselfe, can neuer abound in delights: but hee alone aboundeth in delights, which leaneth vpon his welbeloued. So did S. Paul: *I haue laboured more then they all,* sayes hee. There hee aboundeth in delights. *Yet not I, but the grace of God which is in me.* There he leaneth vpon his welbeloued. And againe, *I can doe all things,* sayes he. There he aboundeth in delights. *In him that strengthneth me.* There he leaneth vpon his welbeloued. In one word, when as he sayes, *He that would reioyce & glorie, let him reioyce and glory in the Lord:* It is all one, as if hee should haue saide, Hee that would abound in delights, let him leane vpon his welbeloued. Let him delight himselfe in the Lord: Let the Saints ^m reioyce in ioy, let them delight in delight. Hee that delights in an earthly thing, delights in vanity, hee delights not in delight. But hee onely delights in delight, which makes God onely the ground of his delight. According

*I Delicia effluens,
innata super di-
lucidum suum.
Can. 8.2*

*m In latitudo laten-
tar.
Psal 68.3.*

*n v eterna exulta-
sio est qua bono la-
tatur aeterno.*

o Exod. 33.19.

*p Quem unum bo-
num in quo sum om-
nia bona & sufficiunt.
Aug. Med.
q Sap. 16.30.*

to that of *Prosper*,ⁿ That alone is eter-nall delight, which is grounded vpon the eternall good. Vpon him that is onely good, and faith to *Moses*,^o I will in my selfe shew thee all good. Euery thing that is honest, euery thing that is profitable, every thing that is pleasant, is only to bee found *p in the Lord*. As that Manna q had all manner of good tastes in it: so the Lord onely hath all manner of good things, all manner of true delights in him. Therefore the Church , hauing first bestowed the greatest part of *Salomons* song, altogether in commendation of the beauty and comeliness of Christ , at length concludeth thus : **T**hy mouth is as sweete things, and thou art wholly delectable : how faire art thou, & how pleasant art thou, O my loue in pleasures ? So that when I seeke my loue, my *Lord*, then I seeke a delight, and a light that passeth all lights, which no eyehath seene: I seeke a sound and an harmony that passeth all harmonies, which no care hath heard : I seeke a sent and a sauour that passeth all sauours, which no sense hath smelt : I seeke a relish and a taste, that passeth all tastes, which no tongue hath tasted : I seeke

seeke a contentment and a pleasure, that passeth all pleasures, which no body hath felt. Nay, I cannot hold my heart, for my ioy ; yea, cannot hold my ioy, for my heart ; to thinke that he which is my *Lord*, is now become my Father, and so that hee which was offended with me, for my sins sake, is now reconciled to mee, for his Sonnes sake. To thinke that the high Maiestie of God, will one day raise mee out of the dust, and so that I, which am now a poore worme vpon earth, shall hereafter bee a glorious Saint in heauen. This, this makes mee delight my selfe *in the Lord*, saying, O thou that art the delight of my delight ; the life of my life ; the soule of my soule ; I delight my selfe in thee, I liue onely for thee, I offer my selfe vnto thee, wholly to thee wholly : one to thee one : onely to thee onely. For suppose now as S. John speaketh, the whole world were full of bookees : and all the creatures in the world were writers : and all the grasse piles vpon the earth were pennes : and all the waters in the sea were ynke ; yet, I assure you faithfully, all these bookes, all these writers, all these pennes, all this ynke, would not bee sufficient to describe

*t Totius est; unus
uni, unicum unico.*

the very least part, either of the goodness of the *Lord* in himselfe : or of the louing kindnes of the *Lord* towards thee. Wherfore, *Delight thy selfe in the Lord ; and bee shall give thee the desires of the heart.* Thus much for the precept, in these words, *Delight thy selfe in the Lord.*

The promise followeth. First, *And bee shall give thee.* Well saies *Leo*, Loue is the greatest reward of loue, that either can be, or can bee desired. ^t So that though there were no other reward promised thee, for delighting in the *Lord*, but onely the delight it selfe, it were sufficient. For the benefit is not Gods, but wholly thine. God is neuer a whit the better, for thy delighting thy selfe in him. If thou bee righteous, what dost thou give him, what doth hee receiuie at thy hands ^u? Thy delight may perhaps reach to the saints, which are on the earth, but it can neuer reach vnto the Saints which are in heauen : and much lesse can it reach to God, which is the *Lord* of heauen ^v. Nay, I will say more. If thou shouldest give God whole riuers full of oyle, and whole houses full of gold, for neuer so little a drop

^t *Dilectionis nulla
major experienda est
remuneratio quam
ipsa dilectio. Ser. 7.
de iei.*

^t *Iob 32.7.*

^u *Psal. 16.2.*

drop of his delight, it would be nothing. Thy gift would be nothing to his gift: thy oyle and gold would be nothing to his oyle and gladnesse: yet behold the bountifullnesse, and liberalitie of the Lord. Hee hires thee, and giues thee wages, not to doe himselfe good, but to doe thy selfe good. And here hee promiseth to reward his owne mercies, as if they were thine owne merits. And as though the benefit were not thine, but wholly his: so hee changeth the words, and for, thou shalt giue him, saies, *He shall giue thee*. But this hec doth, as *Augustine* testifieth, ^x Not by the loue of errour, but by the errour of loue. For the loue of errour, is mans Rhetoricke, it is a figure, which man often vseth, *Humanum est errare* ^y. But the errour of loue, is Gods Rhetoricke, it is a figure which God often vseth, *Divinum est amare* ^z. Especially it is a diuine thing, to loue so dearely, as God loueth vs. Who, though he doe not loue to erre, yet hee doth erre for loue. Counting and calling, that which is onely our commodity, his owne commodity. So, Christ is said ^a to be fed amongst the lylies. The lylies of the fields, are the millions of the angels

^x Non erraris anno-
re, sed amoris errore.
Decius-dei lib.22.
cap. 6.

^y It is mans pro-
perty to erre.

^z It is Gods pro-
perty to loue.

^a *Can.2.16.*

b *Lilia agnorunt
milia angelorum.*

c *Si vidisti quod
pasci illis sit pascere,
vide etiam nunc ne
forsitan eis conuenientia
cere sit ei pasci.*
Bernard.
Cana-ferm. 71.
d *Reu. 3.20.*

angels ^b; or of all those which leade a pure and an angelicall life. These indeed Christ feedeth. Hee feedeth them in the greene pastures, and leadeth them forth, by the waters of comfort. Yea, not onely hee feedeth them, but also by this figure, the error of loue, hee is saide to bee fed with them. Because though hee for his part, haue little neede, I wis, to be fed, yet it is as great a pleasure to him, to feede them, as if hee were fedde himselfe among them ^c. So likewise hee saies, *If any man open the doore, I will suppe with him, and hee with mee* ^d. Wee indeede suppe with Christ. Generally, whensoeuer hee giues vs grace to feele in our affections, the rauishing ioyes of the spirit. And when hee saies, I haue eaten my honey-combe, with my honey, I haue drunken my wine, with my milke: eat you also, O my friends, drinke and make you merry, O my wellbeloued. But more especially wee suppe with Christ, when hee calls vs to the holy Communion, and biddes vs to the Lords Supper: For then hee stayes vs with flaggons, and comforts vs with ^e apples: with apples and flagons: with bread

bread and wine: with his owne deare body, and his owne precious bloud. Thus doe wee suppe with Christ. But how doth Christ suppe with vs? Is it possible? possible, that he which shall neuer hunger or thirst any more? possible that he which is fulnesse it selfe, in whom all the fulnesse of the Godhead bodily dwelleth? Is it possible (I say) that he should stand without, knocking at the doore, as a begger, to get a meales meate of vs? Yea sure, doubt you not. It is possible enough. By a certaine Figure, (I weene) you call it the errorre of loue: that's it: by this figure, the errorre of loue; it is a very possible thing: nay, it is a very easie thing to doe, yea it is a very great pleasure to him to doe it. *Behold (saies he) I stand at the dore and knocke: if any man heare my voyce and open the doore, I will come in unto him, & will suppe with him, and be with me.* Well then, how doth Christ suppe with vs? Christ suppes with vs, when we entertaine him, as *Mary* did with the salt teares of repentence and griefe, and as *Lot* did with the sweete bread of syncerity and truthe. For the salt teares of our repentence, are the onely drinke which Christ will drinke with

with vs. And the sweete bread of our syncerity , it is the onely bread, which Christ will eat with vs. But what meate hath hee to his bread ? I haue a meate (saies he) which you know not of. My meate is to doe the will of him that sent mee. In the volume of thy booke it is written of mee, that I should doe thy will, O my God, it is my delight, it is meate and drinke to mee, to doe it. And as it is meate to him , to doe it himselfe, so it is meate to him , to see vs doe it. Then doth hee suppe with vs. And this is the first seruice. But what hath he for a second course ? A dish of apples, gathered off the tree of life. For toward the latter end of the supper, when they come to their fruit , a Christian saies to Christ, *f O my welbeloued, I haue kept for thee, all manner of apples, both old and new,* Contrition, humiliation, denying of thy selfe, mortification of the old man : these are old apples. Sobriety, innocency, holines of life, viuification of the new man : these are new apples. And when a Christian feasts, and feedes Christ with such diuers & dainty fruits of righteousnesse, then hee saies to him, *O my welbeloued , I haue kept for*

F Cant.7.13.
*Omnis poma vetera
& nova. Vulgata
trans.*

for thee all manner of apples, both old and new. But what musick hath he now? We must needs haue some musicke. Christ cannot sup without musicke. Drinke & bread, and meate, and apples, wil make him but a slender supper, except we mend it all the better with musicke. This must bee the very best part of the supper. *For a consort of musicians at a banquet, is as a signet of Carbuncle set in gold, and the signet of an Emrald, well trimmed with gold: so is the melodie of musicke in a pleasant g banquet.* Therefore whhn Christ suppes with vs, we must be sure he haue musicke. Wee must welcome him, and cheere him vp, with Psalmes, and hymnes, and spiritnall songs, singing with a grace, & making melody in our hearts to God. Thus doth Christ sup with vs. But now to return to the maine point againe, from which wee haue a little digressed, as elsewhere, by the errour of loue Christ is said te be fedde among the lylies, whereas in indeed, onely he feedeth the lylies; & to sup with vs, wheras indeed only we sup with him: so here, by the same figure, hee is said to reap commodity by thy delight, wheras indeed only the commodity is thine, all the commodity, all the benefit, is only thine.

Yet

g. Ecclesiasticus
cap. 32. vers. 5.

Col. 3. 16.

Yet (to see the admirable loue of God) he sayes not, Thou shalt giue him, but, *Hee shall giue thee. Delight thy selfe in the Lord, and he shall giue thee desires of the heart, and he shall giue thee.*

Then. *The desires.* He that loues to desire God, ^h (sayes Bernard) must also desire to loue God. Then hee shall haue neither faciety, nor yet anxiety. Neither faciety, because he loues to desire : nor yet anxiety, because hee *desires* to loue. Thus doth the Church. *Let him kisse mee* (sayes shee) ⁱ *with the kisses of his mouth.* Let him not smite me but kisse me : not once, but often: not with the kisses of his feet, but of his mouth : not of any of his Prophets mouthes, but of his owne mouth: *Let him kisse me with the kisses of his mouth.* Here are many *desires.* Here indeed shee loues to desire ^k. But it followeth, *For thy loue is better then wine.* The person is suddenly changed. Before, it was more strangely in the third person, *Let him, & his mouth.* Now it is more familiarly, in the second person, *For thy loue. For thy loue is better then wine.* Here is but one loue. Here one-ly she *desires* to loue. For as the curtaines of the tabernacle were coupled and tved together

^h *Qui amas desiderare, desiderat amare. Dicitur amore Dei, c. 3. vide Gregorium. Moral. l. 8. c. 28.*

ⁱ *Cantic. 1. 1.*

^k *Psal. 119. 10.*
Concupisit desiderare.
Psal. 119. 10.

together with taches and strings, so that one curtaine did draw another, and all the curtaines did draw together, to couer nothing else, but the tabernacle ¹: after the same sort, the desires of the godly are coupled and tyed together, so that one desire drawes another, and all their *desires* draw together, to make them couet nothing else, but God. And euen as *Jacob* when hee held the Angell in his armes, stood vpon one foote, and halsted vpon the other foote: ^m so hee that embraceth God, can doe nothing with that halting foote, which before carried him to the desire of the world, but standeth onely vpon that sound foote, which now carrieth him wholly to the *desire* of God. And like as all the streetes of Ierusalem sing *Halleluiah*: ⁿ so all the desires of them that are delighted in God, are referred to God. There are many streets in Ierusalem; yet there is but one *Halleluiah*, which is sung in all those streets. In like sort, there are many desires in a godly man; yet there is but one thing, God onely, which is desired in all these *desires*. For, these desires, as the kisses of Christ, come all from one loue: these desires, as the cur-

¹ Exod. 26.6.

^m Gen. 32.31.

ⁿ Tob. 13.18.

Psal. 55.10.

Rom. 9.21.

P Rom. 1.14.

curtaines of the tabernacle, are all tyed together with one string : these desires, as the goings of *Jacob*, stand all vpon one foote : these desires, as the streets of Ierusalem, sing all one *Halleluia*. So that if thou look into his *desires*, that delighteth in the Lord, thou shalt see no iniquitie, no contradiction in them. But if thou looke into his desires, that delighteth in sinne, thou shalt say with the Psalmist, I see *iniquitie, and contradiction in the citie*. For as *Manasses* was against *Ephraim*, and *Ephraim* against *Manasses*, and both of them against *Iudah*: so the *desires* of the wicked, are contrary to God, & to themselves. All their desires are contrary to all Gods desires. *Manasses* and *Ephraim* are both against *Iuda*. There's iniquitie. Some of their desires are contrary to other some of their desires. *Manasses* is against *Ephraim*, and *Ephraim* is against *Manasses*. There's contradiction. Therefore the desires of the wicked, beeing so contrary to God, and to themselves, their *desires* are not giuen to them, but they are giuen to their *desires* p : Because, though they loue to desire God, yet they doe not desire to loue God. Though they care not

not how much God doth for them: yet they care not how little they doe for God. But as for the godly, they are not giuen to their *desires*, but their *desires* are giuen to them. Because not onely; they loue to desire God, but also, they desire to loue God: And so all their *desires*, being as it were, but one desire, all agreeing in one God, when they haue God, they haue all their *desires* giuen them in God (7) So the three children, being men of *desires*, had their *desires* giuen them. They desired to be deliuered from the furnace. This desire was giuen them, when as God walked with them in the fiery furnace. (8) So *Moses* being a man of God, had his *desires* giuen him. He desired to see Gods face: This desire was giuen him, when as Christ talked with him face to face. (9) So *John* being a friend of God, had his *desires* giuen him. He desired to see Christs glory: This desire was giuen him, when as Christ said, *He that loues me shall be loued of me, & I wil manifestly shew mine own selfe unto him*,^a (so *Lazarus* being Gods little begger, as I may say) had his *desires* giuen him. He desired to be relieved, not so much with the meat of that earthly *Dines*, as with the

q Domine, an-
te omne desiderium
meum.
Psal. 38. 10.
Nam ultima perfe-
ctio ipsius anima
Dominus est, & con-
tra nos licet que natu-
ralia omnium desir-
iorum eius.
r Viri desideriorum,
Dan. 9. 23.
/ Dan. 3. 25.
** Marke 9. 4.*

a John 14. 21.
x Mendicus Dicit,
Grieg.

Luke 16. 25.

Exod. 4. 6.

mercy of that heauenly *Dives*, which is so rich in mercy. This desire was giuen him, when as the Patriarch speaking of him to the glutton said, Now is he comforted, and thou art tormented (y.) And so, whosoeuer thou art : if thou be a man of *desires*, as the three children were : if thou be a man of God, as *Moses* was : if thou be a friend of God, as *John* was : if thou be a begger of God, as *Lazarus* was, he shall giue thee all that thou canst beg, or *desire*. For, to speake no more of those three children, these three men, which I named last vnto you ; *Moses*, the man of God: *John* the friend of God: *Lazarus*, the begger of God : did lye in three bosomes. In *Moses* bosome : in Christ's bosome: in *Abrahams* bosome. *Moses* hand did lye in *Moses* bosome (z.) Saint *John* did lye in Christ's bosome : *Lazarus*, did lye in *Abrahams* bosome : *Moses* bosome, is law. Christ's bosome, is Gospel: *Abrahams* bosome, is glory. Therefore, feare must drive thee out of *Moses* bosome: faith must keepe thee in Christ's bosome : felicity must bring thee to *Abrahams* bosome. For first, thou must with *Moses*, put thy hand into *Moses* bosome, and there seeing

seeing how full of leprosie thy hand is, and how wicked all thine owne handy works are, thou must abhorre thy selfe, in thy selfe. Afterward, thou must with *John* conuey not thy hand onely, but thy whole body, and thy soule also, into Christ's bosome, and there seeing how thou art cleansed from the leprosie of thy sinne, and freely iustified by faith in Christ, thou must delight thy selfe in the Lord. Then, thou must be carried into *Abrahams* bosome, and there, both louing to desire God, and desiring to loue God, hee shall giue thee thy desires. First, I say, lye in *Moses* bosome, and abhorre thy selfe in thy selfe: afterward, lye in Christ's bosome, and delight thy selfe in the Lord: then thou shalt lye in *Abrahams* bosome, (O blessed bosome! O sweet bosome.) And he shall giue thee, thy desires. *Delight thy selfe in the Lord, and hee shall giue thee the desires of thy heart. The desires.*

Lastly, *Of thy heart.* Thy heart here, is all one with thy selfe before. As if the words had stood thus, Delight thy selfe in the Lord, and he shall giue thee the desires of thy selfe: or else thus, Delight

a *Fecisti nos domine
ad te, & ideo inqui-
etum est cor nostrum,
donec veniamus
ad te.*

b *Psal. 23. 16.*

c *Quemadmodum penitus
& errabunda est,
donec ad eum, a quo
originaliter exiit,
triumphali virtute
seueratur.*

thy heart in the Lord, and he shall giue thee the desires of thy heart. To the point then, *Augustine* saies thus, ^a O Lord, thou hast made vs for thine owne selfe, and therefore our heart is euer vnquiet, while it is from thee, neuer at quiet, vntill it come to thee. A Bull which is bayted at the ring, as soone as euer he gets any little breathing, turnes him straightwaies toward that place, by which he was brought in, imagining, that by how much the more he is nearer to the stall, by so much the more he shall be further from the stake. In like manner, a faithfull heart being baited and towsed in this world with many dogs ^b which come about it, alwaies hath an eie to that place, from which it came, and is neuer quiet till it returne to him from whom it was fet at the ^c first. He that lets downe a bucket to draw wa-
ter out of a Well, as long as the bucket is vnder the water, though it be neuer so full he may get it vp easily ; but when he begins to draw the bucket cleare out of the water, then with all his strength he can scarce get it vp; yea, many times the buck-
et when it is at the very highest, breakes the yron chaine, and violently fals backe againe.

againe. After the same sort, a Christian heart, so long as it is in him who is a Well of life, is filled with delight, and with great ioy drinketh in the water of comfort, out of the fountaine of ^d saluation; but being once haled and pulled from God, it draweth backe, and as much as it can possibly resisteth, and is neuer quiet, till it be in him againe, who is the center of the ^e soule. For as the needles point in the mariners compasse, neuer stands still, till it come right against the North pole: so the heart of the wise men neuer stood still, till they come right against the starre which appeared in the ^(f) East; and the very starre it selfe neuer stood still, till it came right against the other starre, which shined more brightly in the manger, then the Sunne did in Heauen. Wherefore our hearts doe alwaies erre, they are Planets, ^g and wandring starres, before they come to Christ; but then onely they are stars of the firmament, the true seed of *Abrah.am*, when they are firmly ^h fixed, and settled in God. The Prophet *Ionas*, all the while he fledde from God, in what a case was he? one while he was turmoiled in the storms of the tempest: another while he was sowsed in the

^d Isa. 52. 3.

^e *Via mortis in deum tanquam in ceterum proprium monetas ut in ipso summe delicas.*

^f Math. 2. 9.

^g *Stelle erratica.*
Iude 13.

^h Psal. 57. 8.

waues of the Sea : another while he was boyled in the bowels of the Whale. But as soone as he returned to God, by and by he was cast vp safe vpon the sea shoare:and then he said to his soule, My soule returne vnto thy rest , because the Lord hath restored thy selfe vnto thee. (i) Because whereas before , thou hadst lost thy selfe: lost thy selfe in the tempest : lost thy selfe in the sea: lost thy selfe in the Whale:now the Lord hath restored thy self vnto thee. Wherefore the *heart* of man hath lost all rest : nay, it hath lost it selfe, before it be cast vpon the Sea-shoare , before it be cast vpon God : but when once it delighteth in the Lord , when once it findeth God, then it findeth it selfe , then it returneth vnto rest. *Nicaula* Queene of Saba, could neuer be quiet in her owne countrey , till shee came to *Salomon* : but when she saw his glory , and heard his wisedome , then her heart failed her, she had enough , she could desire to see and heare no more. And so the *heart* of a Christian can neuer be quiet in the strange Countrey of this world, till it come to Christ,which is the true *Salomon*, the Prince of Peace: when it comes once to Christ , then it faies

i Quia dominus
reddidit te tibi.
Psalm. 119. 7.

saies thus to God , Lord now lettest thou thy seruant depart in peace , because mine eyes haue seene the Prince , because mine eyes haue seene thy saluation. Euen as one good *heart* saies for all, O Lord, how amiable are thy dwellings? *Salomon* had goodly buildings , but they were nothing to thy dwellings. My soule fainteth, and faileth for them. (k) It fainteth before I see them: and it faileth when I haue seene them; then I am quiet enough, then I can desire to see no more. For like as *Noahs* Doue could finde no rest for the sole of her foote, all the while she was flickering ouer the flood , till she returned to the Arke with an Oliue branch in her mouth : so the *heart* of a Christian, which is the turtle Doue of Christ, can finde no rest all the while it is houering ouer the waters of this world , till it haue siluer wings as a Doue, and with the Oliue branch of faith, flie to the true *Noah*, which signifieth rest, till Iesus Christ put forth his holy hand out of the Arke , and taking this heart into his hand , receiue it to himselfe. Euen as one good *heart* saies for all , I will not climbe vp into my bed , nor suffer mine eyes to sleepe,nor mine eye-liddes to slumber,

k Concupisit,
deficit.
Psal. 84. 2.

Psal. 132. 4.

ber, nor the temples of my head to take their rest, vntill I finde a tabernacle for the Lord, an habitation for the mighty God of (*Iacob*). Vntill I finde, that my heart is not in mine owne hand, but in Gods hand: vntill I finde, that God dwelleth in me, and I in him: vntill I finde, that my soule is a tabernacle for the Lord, and my heart is an habitation for the God of *Jacob*, I cannot rest, saies he. But when I finde this once: when I come to Noah in the Arke: when I delight my selfe in the Lord; then will I climbe vp into my bed, and suffer mine eyes to sleepe, and mine eye-lids to flumber, and the temples of my head to take their rest. But whats the reason of all this? I am somewhat bold to aske, because I would be glad to know: whats the reason I say, that the Bull can neuer be quiet, till he come to the stall, that the bucket can neuer be quiet, till it come to the water; that the needle can neuer be quiet, till it come to the North pole; that *Jonas* can neuer be quiet, till he come to the Sea-shoare; that *Nicaula* can neuer be quiet, till she come to *Salomon*; that *Noahs* Done, can neuer be quiet, till it come to the Arke; that
mans

mans heart, can never be quiet, till it come to God? The reason of it is this. When God created Heauen and Earth, he rested not in the heauen, or in any heauenly thing, not in the earth, or in any earthly thing, but onely in man, which is both. A heauenly thing for his soule, and an earthly thing for his body. As soone as he had made man, he kept a Sabbath, and rested. Euen so the heart of man resteth not in the earth, or in any earthly thing, not in the heauen, or in any heauenly thing, but onely in God, which is Lord of both. Lord of Heauen and earth: Lord of Soule and Body. As soone as it commeth to God, and delighteth in him, it keepeth holy-day, and resteth. Gods hart never resteth till it come to man: mans heart never resteth till it come to God. For as God saies to man, My sonne, giue me thy heart: so man sayes to God, My Lord, giue me thy selfe. For euen as the hart desireth the water-b:ooke: so longeth my heart, my soule, after thee, ô God. Therefore, ô God, giue me thy selfe. Shew me thy selfe, and it sufficeth ^a me. For thou onely, O Lord, art indeed, as thou art called in Hebrew *Shaddai*, al-sufficient, yea, more then sufficient.

^a Psal. 23. 26.

^a John 14. 3.

^s2 Cor. 12.9.
^p Psal. 84.12.

^q Psalme 73. 24.

^r Dulcis ille amicus
qui animam nutrit.
Nglas.

^s Satiabor eum ap-
paruerit gloria tua.
Psal. 17.16.

^t Proverbs 18.1.

^u Esay 40.6.

sufficient. Thy very grace is sufficient for (*s*) me. But thou, O Lord, doest give both grace and (*p*) glory. Therefore whom haue I in Heauen, but thee? and whom haue I in Earth, but ^q thee? Thou only giuest grace in earth: so that I haue none in earth but thee: And thou onely giuest glory in Heauen, so that I haue none in heauen but thee. O what a sweet friend is this? What a sweet friend is God, our good friend, which onely feedeth and filleth the ^r heart? Hee onely feedeth it in earth, and filleth it in heauen: feedeth it with grace, and filleth it with ^s glory. For every thing hath a kind of food proper vnto it. Offer a Lyon grasse, he will neuer eat it: offer him flesh, he will eat it. Why so? Because that is vnnaturall, this is naturall to him. So offer the heart of a Christian, which is couragious and bold as a (*s*) Lyon, offer it all the glory of the world; which is as the flower of ^t grasse, it is neuer a whit the better. Offer it Christ, who sayes, *My flesh is meat indeed*, then it is satisfied. Therefore one sayes, *The Lyons want and suffer hunger, but they that feare the Lord, want no manner of thing that is good.* *The Lyons*: such Lyons as haue

haue no grace , but grasse onely to feede vpon, they *want and suffer hunger*. Hungry and thirsty, their soule fainteth in *u*them. *But they that feare the Lord*: such Lyons as by faith feed vpon the flesh of Christ, delight in the Lord , feed vpon God , they are fat and well liking,they *want no manner of thing that is good*. For as the people sitting vpon the grasse , and feeding vpon the bread , were all *(x)* satisfied : so these Lyons are all satisfied , because sitting vpon the grasse of the world , yea not onely sitting vpon it , but also treading vpon it , and trampling it vnder their feete, they feede onely vpon the bread of life. For these Lyons can easily conceitie, that if at that time fие loaves being blessed by our Lord , did satisfie fие thousand , then much more our blessed Lord himselfe can satisfie euery *heart* , which hungheth and thirsteth for him. Therefore these Lions saue the very fragments of this feast, and keepe them in their hearts as in baskets , knowing that all the grasse of the world cannot doe them halfe so much good , as the very least crumme of Christs comfort. For so one Lyon sayes among the rest ; *My soule refuseth comfort*:

Psalme 207. 5.

x Mark 6. 39.

¶ Psal. 77. 4.
Memor sui Dei, &
delectatas sum.

¶ A monitory con-
fessoris quoties re-
cordari. Aug.

comfort : But when I remember God, I am y delighted. As if he should say, I haue a Lyons heart in me; my soule refuseth to feed vpon the grasse of the world : it goes against my stomacke : I cannot brooke it, I cannot digest it, that's but a cold comfort. My soule refuseth all such comfort. But when I remember God, I am delighted. Though I cannot see presently before me; yet if I do but remember him ; if I doe but meditate of him; if I do but think of him, if I do but dreame of him ; I am delighted : though I cannot haue a whole loafe, yet if I can get but a fragment: if I can get but a shiuie ; if I can get but a morsell: if I can get but any little crum of comfort, that falleth from the table of the Lord , my heart is sufficiently refreshed and fed. But as God onely feedeth the heart : so God onely filleth the heart. For the heart of man , as for the manner of diet , it is like the heart of a Lion: so for the bignesse of it, it is like the hart of the Ibis. Oris Apollo writeth, that the Egyptians , when they would describe the heart, paint that bird, which they call Ibis. Because they thinke that no creature , for proportion of the bodie , hath so great a heart, as the Ibis hath. But me thinkes, they

they might better paint a man. Because no creature, no not the *Ibis* it selfe hath so great a heart as a man hath. For the eie is neuer filled with seeing, nor the eare with hearing, and much lesse, the *heart* with desiring. But eu'en as the Poets faine, that the fiftie daughters of King *Danaus* killing their husbands, are enioyned for their punishment in hell, to fill a tunne with water, that is boared full of holes, which though they labour neuer so much about it, yet they can neuer bring to passe: ^a semblably, he that would goe about to fill his *heart* with worldly delights, were as good powre water into a siue, as we say, for any pleasure he shall haue, after all his labour and paines. *S. Solomon* hauing had a long time triall of all transitorie pleasures, at length frankly confessed, that they were so farre from being a contention to his heart, that they were a very great vexation to his spirit. Nay, *Alexander*, though he had conquered the whole world, yet still he said with the King of Spaine, *Non sufficit orbis:* ^b yea in the end, he grew to be very male-content, and found himselfe greatly grieved, because there were not forsooth, many

Ecc. 1. 8.
a *Vide proverbiis
Desiderium dolium
spud Erast.*

b All the who
world is not e-
nough for me.

many more Worlds for him to conquer. By which example of *Salomon* and *Alexander*, (though otherwise a Heathen) it doth plainly appeare, that if it had pleased God to haue created as many Worlds as there are creatures in this one World, (which he might haue done with the least word of his mouth) yet this infinite number of Worlds, which should haue beeene created, could not haue filled the verie least *heart* of any one man, without the Creator himselfe. This, *Orontius* an excellent Mathematician sheweth, who dcribing the whole World in the forme of an *heart*, leaueth many voyde spaces in his heart, which he cannot fill vp with the World. For as a Circle can neuer fill a Triangle, but alwayes there will be three empie corners in the Triangle vnfilled, if there be nothing else to fill it but the Circle: so the round World, which is a Circle, can neuer fill the heart of man, which is a Triangle, made according to the image of the Trinitie, but alwayes there will be some empie corners in the Triangle of the heart vnfilled, if there be nothing else to fill it but the Circle of the World. Only the glorious Trinitie filleth the Triangle of the

the heart , and filleth euery corner of it, and filleth euery corner of it fuller then it can possibly ^c hold. For, suppose Al-mightie God should now worke a mira-cle , and giue some one man a *heart* as large, and as huge, not onely as all the hearts of all the men that euer were, are, or shall be , but also as all the affections of all the Angels and heauenly powers aboue : yea, I will say that which shall be yet much more maruellous ; If this one *heart* were so great , that it could at one instant actually containe in it more corpo-rall and spirituall things then are in all the Deepes beneath, in the Vallies, in the Mountaines, and in all the Heauens aboue : yet as true as God is in Heauen, this so large and so huge a *heart* could not be able to hold the very least part of the per-fection of God; but if one drop of his deitic and glory were powred into it, by and by it would burst in a hundredth pieces, and fyfe a funder , as an old Vessell filled with new ^d Wine. Oh, what a wonderfull strange thing is this ? what shall we devise to say of it ? Tenne thousand Worlds cannot fill one *heart*, and yet tenne thou-sand hearts cannot hold one God. There-
fore,

*c. Anima nostra
ita facta est capax
majestatis tue,
quod a te solo &
a nullo alio possit
impleri.*

*Cum autem habet
te, plenus est desiratio eius, & iam
nihil aliud quod
desideret uterius
reflata.*

*August. L. Soliloq.
cap. 30.*

*d Behold, the
Heauens and the
Heauens of Heauens
are not able
to containe thee.
I. Reg. 8. 27.*

e Deus misericordia nostra.
1 John 3. 20.

fore, as much as one heart : is too good and too great for ten thousand worlds : so much is one God, too good and too great for ten thousand hearts. So fully doth the Lord, and nothing but the Lord, feed, and fill thy soule, and give thee all, nay more then all, thy heart can desire. Wherefore, *Delight thy selfe in the Lord, and he shall give thee the desires of thy heart.* Thus much for the promise, in these words, *And he shall give thee the desires of thy heart.*

Now then, deare brother, *Delight:* and not delight onely; but *thy selfe,* also : and not thy selfe onely; but, *In the Lord,* also: *Delight thy selfe in the Lord:* and againe I say, *Delight:* and againe I say, *Thy selfe:* and againe I say, *In the Lord.* *Delight thy selfe in the Lord.* O remember, for the loue of God, remember this worthy sentence of an ancient Father, f Let all creatures seeme vile unto thee, saies he, that onely thy Creatour may seeme sweet unto thee. Armenia, a noble Lady, being bidden to King Cyrus wedding, went thither with her husband. At night, when they were returned home, her husband asked her, how she

f Omnis creatura
vilescat, ut Creator
in eundis dulcescat.

she liked the Bridegroome, whether shee
thought him to bee a faire and beautifull
Prince or no? Truth, sayes shee, I know
not. For all the while I was forth, I cast
mine eyes vpon none other, but vpon thy
selfe. So basely did this noble Lady esteeme
of King *Cyrus* beauty, who was the Mo-
narch of the world, in respect of that en-
tire good will and affection, she bare to her
husband, which was so great, that her eies
could neuer bee from him. And so must
we set God alwaies before our eies, and
not once looke aside, or bee enamoured
with any gawd of worldly glory, but de-
spise every blaze of beauty whatfouer,
that may draw vs from beholding our
heauenly husband, and delighting onely
in him, which is fayrer then the children
of men. Saint *Pau*l being rapt vp to the
third heauen knowes not, whether it were
with the body, or without the body. And
because we shold marke it well once, he
sets it downe twice. That hee was rapt vp
to the third Heauen, he is sure, that hee
heard words which no man can vtter, hee
is sure, that hee was exceeding delighted
in the Lord, hee is sure. But whetker his
body were with him or no, he knows not.

So much did he forget and neglect , euen his owne body, which is so neare, and so deare a thing , in comparison of that incomparable *delight*, which then hee tooke in the Lord. S. Peter, seeing but a glimpse of Christ's glory vpon Mount Tabor, stood so astonished and amazed with it, that hee was in a sort besides himselfe, when hee was at that time beside Christ. Master, sayes he, it is good for vs to bee here. As if he shoulde haue said, Now farewell Galile, and all my goods : farewell fellow Disciples, and all my friends, farewell wife, and al the world: so I may inioy this heauenly sight, and bee continually thus *delighted* in the Lord. Holy Ignatius, going to his Martyrdome, was so strangely rauished with this delight, that he burst out into these words, Nay, come fires, come beasts, come breaking of all my bones, come wracking of my whole body, come all the torments of the Diuell together vpon mee : come what can come , in the whole earth, or in hell either, so that I may enjoy Iesus Christ, and may be continually *delighted* in the Lord. And so must thou (deare brother) insult ouer all creatures, and exult only in thy Creator.

Thou

to thine owne heart, friendly, and louingly
unto thee. And even as louers are often-
times disposed for the nonce, to take a
full onç of another, the stronger of the
weaker: so God shall wrestle a fall with
hee, as hee did with *Jacob*, and yeeld so
much in loue to thee, as that hee shal suffer
hee to giue him the fall: and to preuaile
gainst him. Iesus: what exceeding loue is
this? why wee are not eten now, in the
ame of God, inflamed with the loue of
God: and wholly rauished with delight in
the Lord? At least wise I maruell, what a
mischife many base-minded worldlings
beane, that they had rather feede vpon the
buskes of hogges, then the bread of man?
that they had rather eate the onyons of
Egypt, then the Manna of heauen? that
they had rather lie a cold, frozen & shiu-
ing in sin, then bee reviued and cherisched
by Abishag: that they had rather take vn-
supportable paine, to serue *Laban*, then
take vnspeakable pleasure, to serue God?
By vpon it: what a vile folly is this? what a
warke madnesse is this? what is this else, but
to be euен bodily tormented, wheras they
might be most spiritually delighted? what
this els, but to goe out of one hell, into

another hell, whereas they might goe out
of one heauen into another heauen? For
why doe you (beloued) why doe you tell
me so much, of I know not what? of
worme, that neuer dyeth? of a fire, that ne-
uer is quenched? of a lake, that burneth
with Brimstone? of weeping and gnashing
of teeth? Thus I tell you (good Christians)
and I tell you truly, and God in heauen
heares what I say, though you heare me
not; I tell you as loud as euer I can; that
to serue sinne so flauishly: to please the
diuell so wretchedly: to delight in the
world so brutishly, as many men doe: this
is worse then all wormes: worse then all
fires: worse then all lakes: worse then all
weeping: worse then hell it selfe. Where-
as, on the other side, to serue God, to
please God, to delight in God, to reioyce
and solace thy soule in the Lord, which
hath alwaies giuen thee, and will alwaies
giue thee the desires of thy heart; this is
better then all treasures: better then all
crownes: better then all kingdome: bet-
ter then all immortalitie: better then hea-
uen it selfe. This, this is it, which shall
bring thee out of one paradise into an-
other paradise. Out of one paradise in this

life.

life, where thou dost ioyfully, and cheerefully serue God, into another Paradise in the life to come, where thou shalt bee honourably and royally serued of God. Out of one paradise in this life, where thou doest comfort thy heart, and *delights thy selfe in the Lord*, into another Paradise in the life to come, where he shall blesse thee, and he shall give thee *the desires of thy heart*; Through the tender mercies of Iesu Christ, to whom with the Father, and the holy Ghost, bee all honour and glorie, power and praise, dignitie and dominion, now and euermore. Amen.

FfNfs.